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TOURNEFORT, J.P. de



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V O Y A G E

I N T O T H E

L E V A N T:

Perform'd by Command of the late *French* King.

C O N T A I N I N G

The Ancient and Modern S T A T E of the
Islands of the *Archipelago*; as also of *Con-*
stantinople, the Coasts of the *Black Sea*, *Ar-*
menia, *Georgia*, the Frontiers of *Persia*, and
Asia Minor.

W I T H

P L A N S of the principal Towns and Places of Note;
an Account of the Genius, Manners, Trade and
Religion of the respective People inhabiting those
Parts: And an Explanation of Variety of Medals
and Antique Monuments.

Illustrated with Full Descriptions and Curious Copper-Plates
of great Numbers of Uncommon Plants, Animals, &c.
And several Observations in Natural History.

By M. *TOURNEFORT*, of the Royal Academy of
Sciences, Chief Botanist to the late *French* King, &c.

To which is Prefix'd,

The Author's L I F E, in a Letter to M. *Begon*: As also his Elogium, pronounc'd
by M. *Fontenelle*, before a public Assembly of the Academy of Sciences.

Adorn'd with an Accurate M A P of the Author's Travels, not in the *French*
Edition: Done by Mr. *Senex*.

I N T H R E E V O L U M E S.

L O N D O N:

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VOYAGE

INTO THE

LEVELAND

By Command of the late King

CHARLES II.

The Account and Observations of the

Island of the Antilles, by the

Commander, the Count of the Marquis de

Montcalm, &c. &c. &c.

By the



The first of the principal

Observations of the

Island of the

Antilles, by the

Commander, the Count of the Marquis de

Montcalm, &c. &c. &c.

and several Observations in the

BY M. TOURNEFORT, of the Royal Academy of

Sciences, Chief Physician to the late King, &c.

TO WHICH IS

ADDED, A Description of the

Island of the Antilles, by the

Commander, the Count of the Marquis de

Montcalm, &c. &c. &c.

LONDON

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T O

Sir *SAMUEL STANIER.*

S I R,

THE more than equal Share I have had in rendering into English this Work of the celebrated M. Tournefort, giving me a sort of Right to make a particular Dedication ; I take this publick Opportunity, instead of begging your Patronage, to return You the Tribute of my Thanks for having early and constantly honoured me with it. Such Acknowledgments were indeed the Original of Addresses of this kind.

A Voyage throughout the Levant cannot fail of Acceptance with a Gentleman, who has himself not only travell'd great part of it, but bears as great a Sway, and has extended an Interest in the Commerce of the whole, as any other Member whatever, of the ancient and opulent Company trading thither. A Circumstance hereditary to the STANIERs, one of whom I find, in a Dedication of a certain Italian Book, highly praised for doing good Offices to such as traffick'd into the Levant, resided, or had any Correspondence there. This was Mr. JAMES

iv The DEDICATION.

STANIER : *and that the same good Offices are continued abroad by Sir SAMUEL STANIER, his Beneficence at home leaves no room to doubt.*

S I R,

Your known Skill in Languages, together with your Love and Taste of Polite Literature, may have already engaged you to read this Piece in the Original : if so, without forestalling your Judgment, I cannot but believe You found this Relation of M. Tournefort's Voyage into the Levant to be equally entertaining and improving, and, as it were, an Encyclopædia, a Circle or Course of all the Arts and Sciences. 'Tis certain, he himself look'd upon it as his Masterpiece, and was much fonder of this than of any other of his Performances. It may, however, be justly said to be so full of unusual Terms and peculiar Modes of Expression, that it required some Study and Pains to unfold the Mysteries of this Oracle of an Author.

The Version, such as it is, I submit to your Candor ; and am,

S I R,

Your most Obedient Humble Servant,

John Ozell.

THE
L I F E
O F
M. *TOURNEFORT*:
I N

A LETTER to M. *Begon*, Intendant of the
Marine at *Rochefort*, &c.

S I R,

THE Letter you was pleased to write to my Father, sufficiently shews your Concern for the Death of M. *Tournefort*. You at the same time intimate how glad you should be, to know the various Circumstances of his Life. I therefore do my self the honour to communicate to you all the Particulars I am acquainted with relating to that Subject, and which I learnt from the Deceas'd himself.

Vouchsafe me, Sir, some little Thanks for the Agonies I suffer, to obey you; since I am forced to a fresh Remembrance of those happy Hours spent on me by M. *Tournefort*, to inform me of his Travels, and instruct me in his Systems and Discoveries: Things which I cannot deposite in better hands than yours. No body is ignorant of the Esteem you had for him; nor indeed could he miss it, deserving as he was from all Persons of Merit. Your Esteem is a sort of Tribute you think owing

to the Reputation and Memory of Great Men: witness their Portraits, with which you adorn your rare well-chosen Library; witness too that noble History of the Great Men of the last Age, for which the World is indebted purely to your Love of them.

No doubt there will be found excellent Pens, that shall make Elogiums truly worthy of M. *Tournefort*: But, Sir, in-executing this melancholy Duty which you have engaged me to perform to him, well satisfied that I only speak the Language of the *Heart*, I shall be far from envying Them, on this occasion, their Productions of the *Head*. As I cannot vie with them in Sublimity of Thought, nor Politeness of Expression, my Endeavours shall only be to represent with exactness such Facts as I can call to mind.

Joseph Pitton de Tournefort was born at *Aix* in *Provence*. He had not only the Birth, but Sentiments and Virtues of a Gentleman: Advantages which he was contented to possess, without being ostentatious of them.

From his earliest Infancy, he felt that Passion for Plants, which afterwards caus'd him to carry the Knowledge of them to so high a pitch. His innate Genius was his first Master; impatient to break out, it soon knew how to discover it self. He was confess'd a Botanist, even before he himself could know what the Word meant.

Oftentimes would he steal away from his Play-fellows, to pursue his Inquiries after Vegetables. His frequent Sallies from his Father's House were only to go a simpling; for which he was sometimes a little too severely punished, through their Ignorance who knew no better: such however was the Prelude of his Botanick Excursions. He was not near so much concerned at these Chastisements, as he was pleased when he met with a Vegetable that was new to him. From hence 'tis plain, the Education

education that was given him contributed nothing towards his Knowledge in Botany. The Lights he acquir'd therein, were solely owing to his happy Disposition or rather to a sort of Scientifical Instinct.

This however may be said, that Art envying Nature the Glory of forming, alone, this growing Botanist, threw in his way the Works of *Dioscorides* and *Matthioli*. These he saw, and perus'd again, and again; with Transports of Joy, that foretoken'd how great a Figure he would one day make in their Art. But, not content with seeing the bare Representation of Plants, because he was not as yet of an Age ripe enough to understand without help the Explications those Masters have given of them; he was resolv'd to learn their Names, and even their Properties: and accordingly, by one means or other, attain'd his Desires.

What did he do, or rather what did he not do, to improve himself in this Science? No place was inaccessible to him, where he had any suspicion of Plants. Once, in a more than ordinary Botanical Fit, having scaled a high Wall in quest of something in that way, he had like to have paid for his Curiosity with the loss of his Reputation, and almost that of his Life too; being taken for a Thief by the Owners of the Ground, and warmly pursu'd with Volleys of Stones and Brickbats. This Accident made him indeed more wary, but not less ardent in his Researches.

Botany however was not the only Object of his Investigations: he had the same Fondness for Chymistry and Anatomy. They strove which should have the preference in his Breast, or rather it was a Contention among these Sciences, which of them should engross him to it self. He reconciled their emulous Claims, and had the Art to share himself among them; a secret Pre-dilection made him,

however, lean to Botany, which was always his favourite Study.

With such Dispositions, it was impossible but he should make great advances. Being a younger Brother, he was designed for the Church, and accordingly had begun his Theological Courses. But Heaven having bestowed on him an elder Brother's Portion in Gifts of the Mind, and being as it were pre-ordain'd to study the Author of Nature, in her respective Operations, rather than in scholastick Books, he shewed no great liking to the Ecclesiastical State. He could not take up with Sciences that were indolent and purely speculative; the active and practical sort were those which alone engaged his Attention. His Parents could not in conscience withstand such laudable Inclinations, and thought themselves obliged to let him improve his Talent his own way. Then it was he undertook his first Travels: The most unknown Plants of *Provence*, *Savoy*, and *Dauphiny*, he soon became thoroughly acquainted with. For some time he stroll'd from one Country to another, indifferent which way he directed his Steps. He was for examining all things, and knowing every thing at once. Yet being guided by a Discretion that outstript his Years, he well saw that his Body could not keep pace with his Mind, and therefore was of opinion it would be better to conduct himself as it were by Rule.

He presently went to *Montpellier*, where he bent himself to the Study of Medicine, and by the Principles of Art rivetted and enlarged those Endowments Nature had already bestow'd on him. His Taste soon declared it self: he contracted a fast Friendship with M. *Magnol*, a famous Botanist, who would have been the first of the Age, had he not had M. *Tournefort* for his Contemporary. This Gentleman accompany'd him in his Herborizations. Such a Disciple, you may be sure, soon equal'd his Master; nay, he in a manner became his Colleague,
and

and discovered divers Plants that till then were unknown.

Here he formed the design of travelling into *Spain*. He set forwards for *Barcelona*, furnish'd with not a few Recommendations, particularly to *M. Salvador*, no less skilful in Pharmacy, than famed for Botany: and care was had to let him know *M. de Tournefort's* Relish for that Science, as well as the Progress he had already made therein.

Longing to acquire farther Knowledge, our young Traveller began his Journey by himself about the Close of Winter, undaunted at the Severity of the Season, or the Dangers he expos'd himself to, and which were foretold him by some of his Friends. Which Prediction was, to his sorrow, fulfill'd in the *Pyrenean* Mountains, where the *Miquelets* stript him to his Skin. This Misfortune mov'd him: being young, and more a Botanist than a Philosopher, he could not refrain from weeping. The Cold being likewise very violent, he conjur'd the Robbers to return him at least his Clothes. May there not be some particular Efficacy in the Tears of a Youth born to Great Things? His, 'tis certain, were so persuasive, that one of the Rogues threw him his upper Coat again: in which, by an unexpected Good-fortune, he recovered some Money he had ty'd up in his Handkerchief, which slipping down into the Lining, had escaped the Search of these Thieves.

This Resource, tho' no extraordinary one, help'd to restore his Spirits. Philosophy, which began to dawn in his Soul, was his Support, and strengthened him against the Inclemency of the Weather, as well as against the Badness of his Fortune. Yet, as Philosophers have a Body as well as a Soul, so *M. Tournefort* being bare-legg'd, had much ado to reach the next Town, tho' not far off the place where he was robb'd. Here he put himself into an Equipage

Equipage suitable indeed to the Lowness of his Circumstances, but far inferior to his real Merit. In a word, Sir, I have heard him more than once relate with pleasure this Circumstance of his Life, wherein all he could afford himself was a Thrum-Cap, Linnen Trouzers, and a pair of Wooden Shoes. And yet as melancholy as his Case was, the Loss that most affected him was that of the Recommendatory Letters he was carrying with him to *Barcelona*. One thing did indeed comfort him, and that was the Fertility of the Plains, where he breathed a sweeter Air than in the Mountains he was newly got out of: to charm away his Sorrow, he gathered Physical Herbs all the way he went. Divers strange Plants, which ceas'd to be strange to him, made him amends for his late Sufferings. He flattered himself that these would be his best Credentials with the Person he was directed to. He was not disappointed of his Expectation; for no sooner had he made himself known, but he was received with all the Civility he deserved. The Condition he appeared in, wrought as much Compassion as his Presence created Pleasure. *M. Salvador* left nothing undone, to make him forget his Disaster; nor was it long before his Endeavours had the success he desired.

During the time that *M. Tournefort* tarry'd in *Catalonia*, he traversed the whole Country accompany'd by several Persons who were Lovers of Botany; and his coming into that Country seem'd to be on purpose to discover to them Variety of rare Plants, which they were in possession of, without knowing it.

Yet did he not in this first Journey meet with every thing that he had promis'd to himself. His Return into *France* had like to have been more fatal to him, than his Departure out of it.

In

In a certain Village hard by *Perpignan*, the House where he took up his Quarters fell down in the night-time; he continu'd a good while bury'd under its Ruins, and 'twas almost miraculous he was not smother'd or crush'd to death.

He return'd to *Montpellier*, to continue his Course in Medicine, as also his Operations in Chymistry and Anatomy: in saying this, I say enough to persuade that he perfected himself in every one of those Sciences. He afterwards went to *Orange*, where he was admitted Doctor of Physick.

From thence he repair'd to *Aix*. But his Passion for whatever had the appearance of Natural Philosophy, not permitting him to make any long stay here, he resolved to try whether the *Alps* would not be more propitious to him than the *Pyrenees*. While he travell'd the Countries that parted them, his Thoughts were perpetually employ'd in the Study of Vegetables and Nature. High Mountains and steep Precipices were to him the most instructive Books in the World, tho' no less difficult than dangerous to run over. Many a time, when he had clamber'd to the top of a mountainous rugged Rock, it was as much as he could do to get down again.

Maugre so many Fatigues and Dangers, he thought he could never purchase too dear the Pleasure of improving himself; he knew of no greater.

Neither Plants nor Stones, in short, nothing that relates to Natural History escaped his Attention wherever he went: he examined every thing with an Eagerness that never flagg'd.

The Lights he acquir'd were too great to be any longer conceal'd or fruitless. Altho' Merit be proper and personal to a Man, yet the Effects it produces seem to be in a manner foreign to him. This kind of Paradox was verifi'd in *M. Tournefort*. Whilst he was at *Aix* (whither he would now and then take

take a Turn, as he thought fit) intirely busied with his Physical Observations, his Merit was operating (without his privity) at *Paris*. Not even his Presence (when he came thither himself) contributed any Thing to the Reputation he there acquired; for his Fame had got thither before him.

Among Numbers that spoke in Praise of M. *Tournefort*, none did it so efficaciously as Madam *de Vernelle*, Sub-Governess of the Children of *France*. Having always been in strict Friendship with M. *Tournefort*'s Family, she was minded to give him more substantial Proofs of it than mere Commendations. She engaged him to come to *Paris*, and presented him to M. *Fagon*, who at that Time was chief Physician to the Queen.

M. *Fagon*'s Depth of Knowledge soon made him sensible of that of M. *Tournefort*, who in his first Conversation justified all the advantageous Things that had been spoken of him. Overjoyed with having lit on so rare a Man, he bent all his Thoughts how to procure him every Thing his marvellous Talents deserved. He made it his Duty to the Publick, and a particular Pleasure to himself, to be his Protector; and accordingly he got him nominated Professor of Botany in the Royal Garden.

M. *Tournefort*'s Abilities soon drew to him a numerous Affluence of Men of Learning, or of such as endeavoured to be so. His Renown was not confined to *France*; foreign Countries furnished him a World of Admirers, who turned their Admiration into Friendship, the Moment they became acquainted with him, and ever after counted it a Glory to carry on with him a Correspondence of Love and Literature.

In his Botanick Lectures he joined a useful Practick to a learned Theory; and in his divers Herborizations (Simplings) about *Paris*, he taught to know on the

the Spot the several Plants he had before given a Description of.

For the useful Embellishment of the Royal Garden, he travelled to *Spain* and *Portugal*, by the King's Order ; as likewise into *England* and *Holland*. At *Oxford* he had several Conferences with Dr. *Goddard*, who conceived so great an Esteem for him, that he imparted to him the admirable Secret of his Drops. So true is it, that Men of real Learning respect and cherish Merit in the Person even of their Rivals in Learning, though they be of another Nation : their Intellectual Parts seem to make 'em all of one Country.

M. *Tournefort* brought home from his Travels very large Quantities of uncommon Plants ; and many more were sent to him by Persons, whose Acquaintance he had cultivated in divers Countries : so that by his Means the King's Garden is become the richest Magazine of Plants of any in *Europe*, perhaps of the whole World ; it is, as one may say, the very Seat and Mansion of Botany.

His Skill and Capacity were too generally acknowledged, not to obtain the Justice they deserved. The King, whose liberal Hands were continually open to pour Favours on Men of Worth, found M. *Tournefort* a Subject truly worthy of the Academy of Sciences. He was instantly admitted therein among the Number of Pensionaries in 1691.

Monsieur the Chancellor *de Pontchartrain*, who was at that Time Comptroller-General of the Finances and Secretary of State, had the Academies under his Care. Being no less just and certain in the Choices he made, than profound in the Sciences to which he condescended to apply himself, he intrusted the Care of the Academy of Sciences to his Nephew the Abbot *Bignon*, to whose good Taste and penetrating Judgment we owe the Nomination of M. *Tournefort*. Thus, Sir, the First-fruits of his Administration

ministration were consecrated to the Glory of the Commonwealth of Learning, by the Choice he made of two Men of such distinguished Merit as the late M. *Tournefort* and M. *Hombert*, who since has also been one of the principal Ornaments of that Academy.

The more M. *Tournefort* came in View, the more his different Qualifications were taken Notice of. The Philosophers, the Chymists, the Anatomists, and the Geometricians, admired in him those rare Talents for which themselves are admired. Though he was strictly only of the Class of Botanists, yet his Genius was capable of every Thing.

In order to justify his Majesty's Choice to the Learned World, he published in 1694, his *Elements of Botany, or Method how to know Plants*, in three Volumes in Octavo. The first contains the Explinations of several Plants; and the two last consist of Plates giving an analytical Description of the Leaves, Flowers, Fruits, and Seeds of all the Plants in the first Volume: and for the Sake of Strangers, M. *Tournefort* afterwards published them in *Latin*, with the Title of *Institutiones Rei Herbariæ*.

In this Work he found a Way to clear the main Difficulties of Botany, by reducing the Eight Thousand Eight Hundred Forty Six Species of Plants at that Time known, to Six Hundred Threescore and Thirteen Genera; and those Genera into Two and Twenty Classes. He exactly specifies the essential Figures and Qualities that distinguish them, as well in their Flower as in their Fruit and Seed. And as *Dioscorides* treated only of Six Hundred Sorts of Plants, M. *de Fontenelle*, in his History of the Academy of Sciences for the Year 1700, says with his usual Delicacy, That by the Labours of M. *Tournefort*, we are now acquainted with more Genera of Plants, than *Dioscorides* knew Species.

After the Reputation M. *Tournefort* had acquired, did he not deserve to be of a Faculty of Physick so famous

famous as that of *Paris*? 'Twas even necessary in common Decency, that he should be received into it. M. *Fagon*, to whom he dedicated his Thesis, was reciprocal Surety between both; and therein shewed that he was no less studious of the Glory of a Body under his Protection, than desirous of the Advancement of a Man that was likely to be one of its most eminent Members.

Afterwards M. *Tournefort* wrote his *History of the Plants that grow about Paris, with their Medicinal Uses*. It came not out till 1698. He therein shews, that *France* possesses within her own Bosom whole Treasures of Remedies, and Springs of Health, which she was ignorant of, and which perhaps might have still continued unknown to her, but for M. *Tournefort's* Application and Inquiries. His *Elements of Botany* had taught how to distinguish one Plant from another; this Book taught a Way to learn their Virtues by means of a chymical Analysis. The Author there shews in a convincing manner, that any Artist observing thereby whether Alkali, Acid, Sulphur, some of the Salts, Earth or Water prevail in them, may clearly distinguish their Qualities, and judge in what Distemper each Plant is prevalent.

Not satisfied with having made an Analysis of Plants, he also studied their Anatomy; and distinguished in them Parts like to those of Animals, before him unknown. His Eye, assisted with the Microscope, discovered Pipes through which the nutritious Juice of the Earth filtrated, and others whereby they flowed back again; he compares them to the Veins and Arteries. He likewise found out, by his Penetration, other Conduits like wreathed Pillars, by means whereof the Air contributes to the Nourishment and Support of Plants, and is carried into the Trachian Arteries, or what we may call the Lungs, which till then were unknown to us.

'Twas too inconsiderable a Thing in his Thoughts to have found out in Plants a Life almost sensitive ; he renewed, and, which is more, demonstrated a System of the vegetative Life of Stones. Several curious Dissertations, which he read to the Academy of Sciences upon this Subject, acquired him Abundance of Followers.

We also owe to him a thousand surprizing Particulars relating to the Formation of Corals, Spunges, Sea-Mushrooms, Lithophites, and stony Plants, or others that grow at the Bottom of the Sea : he calls them by the Name of *marine* Plants, to distinguish them from the *maritime* ones that grow on the Sea-shore.

M. *Tournefort* extended his System of Vegetation to Minerals, and even to Metals, Rock-Crystals, and precious Stones. Some may perhaps imagine, that he flung out these Notions at a venture : but, Sir, this was very far from being his Character. His Reservedness was so great in this Respect, that he was rather scrupulous than fanciful : bare Conjecture, unsupported by Proofs, had no Weight with him. He built wholly upon certain Experiments or solid Demonstrations : so that every Thing he advanced, though out of Modesty he might do it only as an Observation, might go for experimented, with a *Probatum est*.

He knew how to draw Profit from mere Curiosity. There was not a Thing in his Collections, but what supported some Point of his System. For instance, he had maintained, that in a certain Season of the Year the Coral emits, at the Extremity of its Branches, an acrid Liquor heavier than the Sea-water, which consequently sinks to the Bottom, and being extremely clammy, fastens to the first solid Body that it meets : divers Corals, which he had gathered together, were the Proof of this curious Propagation. He shewed some of all Ages and of all
Sorts,

Sorts, from their first Stage (which is as it were the the Bud) to their compleat Formation. Among the Corals he possessed, there were some of different Sorts of red, of rose-colour, flesh-colour, white, black, and fillemot : some growing upon Flints, others on Pieces of Wood, on Shells, on Bits of broken Earthen-Ware, and even on a Piece of a human Skull ; and they all as it were incorporated with those various Substances which lay at the Bottom of the Sea, and on which they commenced their Growth.

As to the Vegetation of Stones, we are obliged to *M. Tournefort* for the reviving of this Hypothesis, which had been long forgotten. Informed by his Reading, but much more by his Travels, he examined with a knowing Attention every Thing in general that could have the least Relation to it. When he had made some Discoveries, it was not enough to satisfy him ; he not only searched the Causes of them, but he must also have the Proofs. We owe those Proofs, and, if we may be allowed to go so far, the Evidence of this System, to the Reflections he made, and at the same Time to the Care he took in collecting every thing that could support and strengthen his Opinion.

Observing that the Sea-Mushrooms, Corals, and the other stony Plants, were Bodies ~~over~~ organized, and constantly of the same Construction, each according to its Species, though found in different Countries ; he concluded, that each Species had its peculiar *Germen*.

Furthermore, having in some Shells found very hard Chalk, and in others Flint-stones of much larger Size than the Hole of the Shell could admit ; he thence inferred, that those Substances could not be received therein any how, but when they were liquid, or only in their first Speck of Entity, and
a that

that afterwards they must have enlarged and hardened, in proportion as they came to maturity.

This great Philosopher went further, and proved that Shells vegetate; that by a kind of Fraternity between them and Stones, they mutually incorporated the one with the other; and that sometimes Stones enveloped the *Germina* of Shells, which had their Growth, so inclosed; and at other Times the Shells covered over the *Germina* of Stones, which throve in their Bosom. He had Collections of both Sorts.

As to the Vegetation of Metals, Minerals, Rock-Crystal and precious Stones, M. *Tournefort* proved it evidently by divers Marcassites, wherein Nature had taken Pleasure to make a Mixture no less curious than humorous, of Sulphur, Vitriol, Iron, Copper, Marble and Crystal. Some more rich were streaked with Threads of the purest Gold and Silver, running through a fine Marble. Other Marcassites, still nobler than the last, had a Mixture of several Metals with precious Stones. In some you might see Emeralds, Silver, or Copper enchased, and as it were incorporated together: in others, Rubies, Amethysts, Topazes, or various Stones of Value, which Nature had employed and mingled in the same Manner. This excellent Naturalist had collected Pieces of each of the Minerals, Metals, Marbles, Crystals, and precious Stones of all Qualities, and even of all the different Bakings that the Earth gives them. Herein he had so many convincing, though silent Proofs of the System he proposed, of the Formation and Growth of all these Bodies by way of Vegetation. Thus, Sir, one might say of all these Discoveries made by M. *Tournefort*, that he was so watchful a Spy upon Nature, that at length he found out her very *Recipe* in a vast many of her Operations.

'Twas

'Twas not out of a vain Curiosity that he compos'd his Cabinet, which contained within itself several others of different Sorts ; the whole being of inestimable Value. Always taken up with his Designs in Natural History, he was much less studious about making it curious, than about rendering it useful. Upon a due Examination of what seem'd in him to be only bare Amusement, there appear'd to be Labour and Views ; so that the Agreeable was mix'd with the Useful, and the Useful was found even in what least seem'd to be so.

What I have been saying, is manifest from every thing in his Cabinet. The prodigious Quantities of Plants that he had collect'd ; rare Woods and Fruits ; the Druggery, consisting of above eight hundred simple and natural Remedies ; the perfect Collection of Shells, the most singular in every Kind ; the Minerals ; the Marcaffites ; the Metals ; the precious Stones ; the extraordinary and even the common ones ; the Petrifications ; the Congelations ; the different Corals ; the Sea-Mushrooms ; the Lithophites ; the several marine, maritime, and stony Plants ; the strange figur'd Horns of Animals ; the scarce Insects, Reptiles, Fishes, Birds, Animals ; in a word, a great Number of other Things, which in the Eye of some People might seem to be merely curious, all had their Offices in Natural History. His Cabinet, (if I may venture at such a Metaphor) was a second Ark, to which the Creatures, animate and inanimate, were come to own themselves as it were the Tributaries of him who had brought them together ; for each Piece, according to M. *Tournefort*, had its Quota of Proofs to pay in.

He had form'd a Design of writing an exact and methodical History of all these Curiosities : but he was prevented by the Voyage into the *Levant*, which he undertook in the Year 1700, at the King's Command, and under the Auspices of M. the Count de

Pontchartrain. His Majesty gave Orders, that M. *Tournefort* should carry with him a Painter, to take the Views of the Places through which they should pass, and to draw such curious Plants, Animals, and other Things, as he should find in the Course of his Journey. For this Purpose they pitched upon M. *Aubriet*, an excellent Painter in Miniature; and the Academy of Sciences named for his Companion M. *de Gundelscheimer*, a German Physician, excellently skilled in Botany.

M. *Tournefort* laid down a Plan for his Voyage truly worthy the Prince that commanded it, and the Subject that performed it. His Views in it were indeed almost universal. As he knew himself to be a Man as well as a Scholar, his Design was to make his Travels as useful to Mankind in general, as to the Sciences in particular.

One of his chief Objects was Geography; he proposed to explain the ancient, and especially to rectify the modern. Not only Cities, but whole Provinces, had changed their Names as often as their Masters. The Sea had swallowed up many Islands, taken notice of in ancient Authors. Others had appeared since, and consequently were unknown to them. Whole Towns had been sunk into the Earth, and Lakes formed in their Places. All these Alterations were so many Defects in Geography, which M. *Tournefort* resolved to rectify.

The Advantages likely to accrue to Botanicks were not less considerable. He allotted it for one of his useful Diversions, to examine upon the Spot whether what *Theophrastus*, *Dioscorides*, *Matthioli*, and several other Authors, have written concerning Plants, were conformable to Truth. His Exactness strongly inclined him to inquire whether they had not imposed upon Nature, or whether Nature herself had not degenerated since their Observations.

It had been accounted Temerity in any but M. *Tournefort*, so much as to doubt of what the Ancients have once said : But the Sequel has fully justified his Doubts, which were as laudable as useful. Antiquity, in this Article, has gathered no Advantage from its Priority of Birth : M. *Tournefort* has set it right upon many Occasions. Those ancient Authors had falsified Nature, with a View perhaps of embellishing her : M. *Tournefort*'s Observations have in a manner restored her to herself ; she has in his Hands recovered that true simple Beauty, which ought to shine in her.

In short, his Intention in his Voyage was to collect every thing in general that was worthy his Attention in all Kinds of Sciences, or which might any ways serve to enrich the Study of Physick and the Commonwealth of Learning.

Almost three Years were spent in these learned Travels. As Botanicks were his chief Delight, he simplified in all the Islands of the *Archipelago*, upon the Coasts of the *Black Sea*, in *Bitlynia*, *Pontus*, *Cappadocia*, *Armenia*, *Georgia*, quite to the Confines of *Persia*. In his Return he took a different Road, in hopes of finding new Subjects of Observation, and came home by *Galatia*, *Mysia*, *Lydia*, and *Ionia*.

His Reading had already furnished him with such a full Knowledge of all those Countries, that when he came there he found himself as it were naturalized in each by his Learning. So that he was the properest Man in the World to examine the Truth of whatever had been related of them extraordinary, and to discover what before had escaped the Inquiries of Travellers.

Physick, which he practised with the most perfect Disinterest among the Rich, and with extreme Charity towards the Poor, gave him Entrance every where. By this Means he found great Helps towards the Accomplishment of his Designs, to which the

Customs of those Countries were very contrary. But his personal Merit, and the Obligations he laid on the People he had to do with, easily made them forget he was a Stranger. We may safely affirm, he omitted nothing that might support with Dignity the Glory of the Prince, at whose Command he undertook his Travels. He was obliged to put an End to them, and to embark at *Smyrna* for *France*, with the Regret of not being able to go into *Egypt* and *Syria*, upon account of the contagious Distempers which then infected those Countries.

If it had been in M. *Tournefort's* power to have compleated his mighty Designs, and seen all the Places he intended, how vastly had Physick been enriched by it! Though he saw but part, yet we owe to him the Knowledge of Thirteen Hundred Fifty Six Plants which he brought home with him, and which before were never heard of. Some of them fell naturally into the Genera he had before given an Account of. All the Trouble he was at to entertain these new Botanical Guests, was to form Five and Twenty new Genera, under which he mustered such Plants as did not agree with any of those he had before established. Of these he composed a Book, intituled, *Corollarium Institutionum Rei Herbariae*. And in order to immortalize his Gratitude to his Protectors, and his Affection to his particular Friends, he gave their Names to many of those Plants that wanted them.

What he further discovered relating to Stones, could not but improve his System of their Vegetation. The Description he read to the Academy of Sciences of a Labyrinth which is in the Island of *Candia*, and the Reflections he joined to it, have carried that System up to a Certainty. He had observed, that in many Parts of that Labyrinth there were written upon the Walls, which are a quick Rock, and of a greyish Colour, the Names of People

ple, who had been there, and that the Letters were of a much whiter Colour than the Stone whereon they were cut. These Names could have been carved in the Rock no way but with the Chizzel, and yet they jutt'd out about two Lines in some Places, and three in others: so that the Letters, which at first were hollow, are now become embossed. Hence he inferred, that the nutritious Juice of the Stone being extravasated, and finding those Fractures where there was an Interruption of the Fibres, had made a kind of Callosity; in the same Manner as it happens to Trees, whereon any Letters have been cut or graved. He was satisfied, that it was the same natural Mechanism which produced the like Effects in both, and that this Mechanism could be nothing but Vegetation.

To add some further Proofs to those already related, *M. Tournefort* shewed, that the Stones which we call *Ammon's-Horns*, *Eagle-Stones*, *Toad-Stones*, *Pyrites*, whether oval or cylindrical, *Judaick-Stones*, *Serpents-Eyes*, *Astroite*, *Boulogne*, *Florence-Stones*, which always represent the same Landskips, and the same ruined Towns; the *Dendroides*, or a Sort of *Agate*, which represents *Sea-Coasts*, *Fortifications*, *Shrubs*, or *Landskips*; all *Rock-Crystals* cut in *Panes*, or with several *Faces*; in a word, many other Stones could come only of *Germina* particular to each of them. The Reason he gives for this Opinion, is, that they all retain the same Figures, and are always organized exactly in the same Manner, each after its Species. From this Principle he concludes, that it was a Proof that these Stones always produced their like, in the same manner as each Plant and Tree follow the Species of the *Germen* in which they are inclosed; Nature never making any Mistake, and always distributing to them like a common Mother the Juices necessary for their Increase and Vegetation.

This System was strengthened by several Stones which *M. Tournefort* produced; they had been broken, in all probability, at the Time of the Rising of their Sap: and Nature herself had pieced them together again by a Solder, which was nothing but a Callosity formed by the nutritious Juice of those Stones, which after having rejoined and glued the Pieces, had covered 'em over again for about the Thickness of half a Line: nay, some were found, which in their re-joining had inclosed some Rock-Crystals and small Diamonds.

The Hardness of Stone might serve as a Pretence for Incredulity touching the Filtration of the nutritious Juice through their Pores. To remove this, *M. Tournefort* observed, that the Heart of *Brazil*-Wood, Iron-wood, Guaiacum, Ebony, and some other Woods, the Bones of some Animals and Fishes, equalled, if not exceeded, the Hardness of Stones. That nevertheless 'twas incontestably true, that those Trees and those Bones received Nourishment, the one from the Juices of the Earth, and the others from the Substance of the Animal of which they made part.

He further supported this Opinion, by taking notice, that the hardest Stones, Marble, Porphyry, Jewels, and even Diamonds, have a Thread and Veins, which make 'em easier to cut one way than another; which shews, that they really have Pores, though those Pores are very compact and imperceptible. If, says he, we have not hitherto been able to find the *Germina* of Stones, stony Plants, Shells, Minerals or Metals; that is no manner of Reason for denying their Existence: since it is certain, we have not yet discovered any Seeds of Mushrooms, Nightshades, Truffles, Mosses, nor of a great many other Plants; though in good Physicks nothing comes but by Generation in Matter of Plants, as in Matter of Animals and Insects.

Thus,

Thus, Sir, *M. Tournefort* may be called the Restorer of the System of the Vegetation of Stones, and the Founder of that of universal Vegetation.

After having learnedly explain'd the Formation of these various Works of Nature, he gave a description of several deep Grottos which he had seen in the Course of his Travels. Among the different Ornaments with which Nature had embellish'd those subterranean Palaces, *M. Tournefort* found a cylindrical Block of Marble, which had been broken through the middle. He observ'd, that in this Marble you might distinguish the Heart, the Bark, a kind of Sap, and even several different Saps, which might plainly be known by several Circles, each some lines thick, that surrounded it. By this one might come to know the Age of this Marble, as we know the Age of Trees by the like Circles, when they have been cut diametrically.

These Grottos were besides enrich'd with Congelations and Crystallizations most perfectly beautiful, and irregularly adorn'd with an agreeable, tho' confused Mixture, of all kinds of Metals, Marbles, and Rock-Crystals incorporated together. Several different pieces, which he brought home with him, were the proof he alledg'd to demonstrate the Fluidity, or at least the Suppleness, of all these Bodies at their Formation, which continues in part as long as they are standing upon their Stocks in the Bowels of the Earth. And as in all these things *M. Tournefort* seem'd to have become Nature's Confident without asking her Consent, so he thought he had a right to betray her for our benefit, by making her Miracles familiar.

Lastly, Having proved every thing that he had advanced, he was willing to give it Authority from the Testimonies of Authors sacred and profane. He did so by a Passage in *Pliny* the Naturalist, who informs us, *that* Theophrastus and Mutianus fancy'd
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that Stones produce other Stones: and by a Passage of St. Gregory Nazianzen, where this Father maintains, *that many Authors had written that Stones made love to each other.* This Love, tho' very cold, is nevertheless fruitful; since from the Creation of the first Stones, the Race has been perpetuated to this day; and every one of them has preserved its Species, in the same manner as the Trees and Plants have done.

As the Birth and Generation of Stones had taken up M. Tournefort's Meditations, so the Causes of their Destruction seem'd to him to deserve to do the same. He made exact Observations upon the Lithophagi, a Name given to certain little Worms, which subsist by gnawing of Stones. One would think it no easy matter to persuade one's self that Stones can have Inhabitants, and even serve them for Food as well as Habitation. And yet both these Wonders are certain; and Stones have in them a sort of little Republicks of these Worms, which feed upon them. They are covered with a very minute Shell, greenish and ash-colour'd; and the Cavities these make by gnawing the Stones, are what the Vulgar ascribe to the Impression of the Moon.

The different Countries M. Tournefort had journeyed through, furnish'd him with Subjects for several particular Dissertations. Among others, he has treated of the Island of *Milo*, where, as in most of the Islands of the *Archipelago*, they cannot ripen the Garden-Figs but by the Punctures of certain Insects, which are form'd in the Wild-Figs, and which they carry on purpose to the Trees that produce the former, that those Insects may prick the Fruit in order to ripen it.

Afterwards he explain'd the Cause of the subterranean Fires which are in that Island; and he ascribes them to the Filtration of the Sea-Water, which

insinuating through the Pores of the Earth, wets the Iron-Mines that abound in it, and there causes violent Bubbings, by the Sea-Salt that mixes with them, and makes them take fire. This Thought has been found true, by various Experiments made by the most able Chymists.

While he was making all these curious Observations, his beloved Study was not forgot. The Distempers of Plants and Trees had a due share of his Inquiries. He ascribes the Cause of them either to the too great Abundance, or to the Want, or to the unequal Distribution of the nutritious Juices; or else to the bad Qualities those Juices may contract; or lastly, to divers exterior Accidents.

Who would imagine, Sir, that a Tree could be suffocated? This at first seems incredible; and yet *M. Tournefort* has shewn, that the Over-abundance of Nutriment produces this Effect in certain Trees, because it clods in the Vessels, and there stops; so that the new Juices which rise from the Root, finding those Passages obstructed, get by little and little to the Channels form'd like a wreathed Pillar, and which are as it were the Lungs of Plants: there they hinder the Passage of the Air; and the Circulation being thus intercepted, the Tree is suffocated and dies, in the same manner as an Animal that is stifled.

As to the several exterior Accidents that cause the Distempers of Plants, *M. Tournefort* specifies some few of them.

The first is Hail; it bruises the Fibres, and then causes a sort of Obstructions; which are much less considerable when the Hail is mixed with Rain, because the Water makes those Fibres more supple, which in some measure deadens the Blow, and gives room to the Juices to flow with greater ease.

The second is Frost; which kills them, because the watry Particles of the Juices being condens'd in their

their Pores, splits and tears them, as Water frozen breaks the Vessel which contains it.

The third is Mouldiness; it has been discovered by the assistance of the Microscope, that this is nothing but the birth of a multitude of little Plants, which are never the less real, though they escape our sight. They have their Leaves, their Flowers, and their Fruits. I have seen of them, Sir, which have round Flowers, consisting of six Leaves; some with Buds half open; and others, which after having been some time blown, were faded away. They are little Parasites, that suck away part of the Substance allotted by the Earth for the Nutriment of the Plant to which they adhere. Yet the greatest mischief they do to a Plant, is not their subsisting at its cost: But as their Roots are very slender, they insinuate into the Partitions of the Pores, and enlarge them; which produces a Rottenness or Gangrene, that kills the Plant if not timely remedy'd.

The other Accidents are the Punctures of various Insects. As they deposite their Eggs in the holes which they pierce in the Plants, those Eggs cause Tumours there; these little Fractures occasioning the shedding of the nutritious Juices, which run into the neighbouring Pores, and make them swell in proportion as they dilate their Fibres. What also hinders the Juices from resuming their ordinary Course, is the little Obstructions that the Deposite of the Eggs of those Insects causes in the Pores of the Plant. This is the Original of Gall-Nuts, Sage-Apples, Picea-Hives, and several other Tubercula, that grow upon the Thistle, Eglantine, and almost all Turpentine-Trees; whose Juices being very viscous, resume their Course with greater difficulty than those of other Trees, when once they are diverted.

M. *Tournefort* did not think it sufficient to have found out the Distempers of Plants, and penetrat-
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ed their Causes, unless he also discovered the Symptoms by which they may be known, the Method of preventing them, and the Remedies proper to cure them: all this he has very exactly explain'd, being no less their Physician than their Anatomist. These Inquiries are not barely curious, they may be reckon'd some part of his Profession; since by preventing and curing the Distempers of Plants, he puts them in a better condition of preventing and curing the Distempers of Man. I believe, Sir, it will not be thought extravagant to say upon this, that M. *Tournefort* seem'd to be the Genius of Botany and of Medicine; I dare not go so far, as to call him that of Physicks and of Nature.

No less fond of the Discoveries of others, than capable of making them himself; he took particular pleasure in reading to the Academy of Sciences an Anatomical Dissertation upon the Castors of *Canada*. There was also in it an account of all the Actions of those amphibious Creatures; their way of living, building, and defending themselves against Inundations; their Cunning and their Stratagems; and, if we may use such Expressions, their Manners, and Polity. He had this curious Piece of M. *Sarrazin*, Royal Physician in *Canada*, and one of his Correspondents for Science in *America*.

This, Sir, is but part of what I gathered from M. *Tournefort's* Conversation at various times. 'Twould be a Work of too great length to relate all the other things which he discovered and discoursed of.

His Voyage into the *Levant*, which will make two Volumes in Quarto, now printing at the *Louvre*, gives a thorow Knowledge of the Man; the two Volumes contain twenty two Letters, wherein he sends M. *de Pontchartrain* an exact Account of all the Countries through which he travel'd.

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If this were a Poetical Epistle, I should tell you, that every Letter is as it were enamel'd with an agreeable Variety of Subjects. It contains Remarks upon the Situation and Geographical Position of the Towns, upon their Origin, the Nature of their Climate, and their different Names; Observations upon the Manners, Customs, Religion, and Dis tempers of the People; and a Description of the rare Plants, Animals, Fishes, and Birds which he found, as well as of the Antiquities he saw.

So many painful Travels, no less glorious to M. *Tournefort* than advantageous to the Commonwealth of Learning, gain'd him at his Return particular Marks of Distinction from the King. That Prince entered with so much Goodness into the Fatigues and Dangers M. *Tournefort* had undergone, that he bemoaned him, and even condescended to let him know it by word of mouth.

Some little time afterwards, his Majesty gave him the Chair of Professor in Physick at the College-Royal. I should not affect, Sir, to speak of the advantageous Posts wherewith M. *Tournefort* was intrusted, if his sole Merit had not raised him to them. Nay, I should bury in silence the Offer that was made to him of the Place of First Physician to the King of *Spain*, if his Refusal of it did not shew what a Love he had for his Country, and how little he was ambitious. Wholly possess'd with a Desire of improving the different Sciences he cultivated, he thought of nothing but how he might make himself yet more worthy of the Favours which the King had been pleased to heap upon him. He believed it would be to throw up his Duty with relation to his Prince, to be wanting to his own Family, and to abandon his Friends, if he should accept of this Place, tho' ever so honourable. And indeed it would have been robbing his Country of
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an Honour that was her Right, had he enrich'd any other Climate with his Researches and Discoveries.

As he had always labour'd to increase them, they could not but produce him the Advantages which they richly deserved. M. the Abbot *Bignon* took him for his Physician, and shew'd by this Choice the value he set upon his Merit and Capacity: A Preference like this exceeds an Elogium. It is certain, he could not trust his Health to the hands of any Man that better knew the Consequence of it, or was more capable of preserving it. Mr. *Tournefort* gave very essential Proofs of what I say; and they still increase our Grief for losing him, since to him we owe the Preservation of that illustrious Magistrate, who may be look'd upon as the protecting Genius of two famous Academies, which he every day renders more and more flourishing.

A vast many persons of Distinction, both of the Court and City, had the like Confidence in M. *Tournefort*. His constant Visitation of the Sick, his Attention to the Accounts of their Illness, and his Skill in judging by Symptoms, gave him a wonderful Justness and Exactness in what he prescribed to them. He charm'd away the Melancholy and Pain of his Patients, by a Conversation extremely agreeable, and always adapted to the Condition wherein he found them. By this means he restored their Minds to a State of Tranquillity, and seem'd to suspend their Ailment. So that his Conversation may be said to be his first Medicine; it might almost vie with those which Reading and Experience had taught him: and producing upon the Mind what his Prescriptions did upon the Body, he may be accounted the Physician of both.

An unexpected Accident was the cause of his Death. As he was going to the Academy of Sciences, he had his Breast violently squeez'd by the Axle-tree of a Cart which he could not avoid;
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and if one of his Friends had not immediately run to his assistance, that fatal Moment had been the last of his Life. This gave him a spitting of Blood, which he slighted. His too great Exactness in acquitting himself of all his Duties made him continue, notwithstanding this ill state of his Health, to read his Botanick Lessons at the Garden of Simples, his Lessons of Physick at the College-Royal, and to labour at the Account of his Voyage.

So that his own Skill and Experience became equally useless to him. He hearken'd more to his own Zeal than to the Advice of his Friends; and in order to perform what he reckon'd the Duties of the Posts he held, neglected what he ow'd to himself: so that he may be truly call'd the *Decius* of the Republick of Letters, since he devoted himself to death for her Service.

His Health was too far gone to be recover'd. After having languish'd some months, he died of a Dropsy in his Breast, the 28th of *December* 1708, aged Fifty Three Years, with sincere Piety, and profound Sentiments of Humility. He was too great a Philosopher, and too well acquainted with the Secrets of Nature, not to acknowledge the Author thereof; and too deeply penetrated with the Greatness of Religion, not to adore both its Object and Principle.

By his last Will and Testament he besought the King to do him the honour to accept of his Cabinet. It was worthy of being presented to him; since by containing the Proofs of so many Systems, it had fully satisfy'd the Curiosity of the Learned in divers Nations, and of several foreign Princes, and drawn the principal Persons of the Court to come and admire it. His Majesty was pleased to receive this Present, and gratify'd M. *Tournefort's* Nephew with a Pension of a thousand Livres, to shew him

(these are the very Words of the Warrant) *his Majesty's Satisfaction in the Services of his Uncle, and even to make him some sort of Recompence for the Legacy he had bequeathed him.*

M. *Tournefort* believing he could give the compleat Collection he had made of Botanical Books to no Man that was better acquainted with their Value, than M. the Abbot *Bignon*; he left them to him, that they might have a place in that choice and numerous Library, which his Knowledge in all the Sciences is every day increasing with new Riches.

As M. *Tournefort* had always been persuaded that Celibacy was the Condition most suitable to a Man of Learning, he kept it all his Life, for fear the Cares of a Family should rob him of some of those Moments which he devoted wholly to Study; well knowing that the Sciences are jealous, and do not love to have Partners in their Votaries Hearts.

The Fruit of his Travels and Observations were found in the Manuscripts he left behind him: one is intitled, *Botanical Topography*, or a Catalogue of the Plants he had observed in divers places, from the Year 1676, to 1690, in *Provence, Languedoc, the Alps, the Pyrenees, in Spain, and in Portugal.* He sets down precisely in what Kingdom, what Province, and near what Town each Plant grows. So that to see how he cantons them out in each Country, one would be apt to say, that they are so many Botanical Conquests, the Glory of which is wholly owing to his Inquiries.

He had also composed another Work, which he intended to publish with the Title of *Plantarum Adversaria*: it is an universal and critical History of Plants, wherein he ranges them alphabetically, collects all that the most skilful Botanists have said of each, relates the difference of their Opinions, and adds his own, which may serve as a Decision to theirs.

His Botanical Lectures at the Royal Garden will make a Volume no less curious. A Learned *Englishman*, who calls himself *Simon Wharton*, has publish'd part of them with the Title of *Schola Botanica, sive Catalogus Plantarum, &c.* I have seen one of those Books, wherein M. *Tournefort* has made several Corrections and Additions in his own Hand-writing, and in one place writes that this *Englishman's* true Name was *William Sherard*. My Father has put it into his Library, with the rest of M. *Tournefort's* Works, of which he made him a present.

In turning over his Manuscripts, I found, besides those already spoken of, a Volume of Observations upon the Analysis of several Plants, specifying their Natures and Qualities, which he learned by his Chymical Experiments.

I forgot to mention, that he had made it his method to divide his Botanical Course into one and thirty Demonstrations. He described about a hundred Plants in the Course of each. About seven and twenty of them were for Plants, and four for Trees, and for marine and maritime Plants. In the same Idea he divided his History of the Plants that grow about *Paris* into six Herborizations. And as he therein writes of Plants, which in company with his Disciples he had found and observed in six different Days, might not that Book be called the *Botanical Hexameron*?

These Pieces, which are Works of immense Labour, give the Commonwealth of Learning an exact account of every Moment of M. *Tournefort's* Life; and I believe I may add, that the Sciences he cultivated cannot upbraid him with the least Fault of Omission in any thing that concerned them.

Does not what I have said of his Works, require, Sir, that I should add something touching his Person? The Quality of Scholar, which he carry'd so far, was certainly the least he possess'd. It was impossible

impossible to know him without esteeming him. Jealousy itself, in those that were susceptible of it, did him honour; since it supposes an Esteem which a Man feels in spite of himself. So that his Envyers (without design) have only help'd to consecrate his Merit, by declaring that he was worthy to be envy'd.

To the Knowledge of the *Latin* and *Greek*, he join'd that of the *Spanish* and *Italian*. He was as laborious, as his Genius was vast. Lavish of the Treasures of his Capacity, he bestow'd them liberally, and (which is most rarely to be met with) free from all Ostentation. Loving to adorn himself inwardly, better than to shine externally; he study'd rather to deserve Applause, than to obtain it. The things he said, great in themselves, and naturally beautiful, had no occasion for foreign Ornaments. His Conversation had those genuine Charms, which please before one takes notice of their doing so: one perceived their Effect only upon Reflection; and the delight one took in hearing him was justify'd by the Instruction arising from it.

As he had cultivated his excellent Talents by prodigious Study, there was in him an agreeable Mixture of Nature and of Art, which could not be distinguished, but which never fail'd to please.

Was he to discourse of Plants? As dry as that Subject appears in itself, he lent it a thousand Ornaments, which one would not imagine it to be capable of; he in a manner had the art of metamorphosing it: And we may justly say of him, in the words of our modern *Horace*, as well in a proper as figurative Sense, that from Briars and Thistles he gather'd Roses and Pinks.

But whatever Subject he handled, Nature seemed to have given him a particular Title to a good Reception of whatever he said. She interspersed it with a certain Agreeableness, which she alone can

bestow, and which she never grants but to her Favourites. In a word, she had blessed him with it in such abundance, that it quite effaced the seeming Negligence with which he delivered himself; for he was as simple in his Way of Speaking, as he was sublime in Thinking and Writing.

No less profound than just in his Reasonings, a true Philosopher, a good Geometrician, an attentive Anatomist, an exact Chymist, a penetrating Naturalist; in every thing he undertook, the Excellence of his Taste would never allow him to rest beneath Perfection. As great as is his Reputation, it is still very much below the Truth. He was a Man in his kind more than rare; he was a None-such.

After having said so much of his Mind, I should never forgive myself, Sir, if I were silent concerning his Heart. The Qualities of the one exceeded in him the Talents of the other. He was a good Kinsman, a faithful Friend, a zealous Citizen; incapable of the least Jealousy of Great Men; filled with a prudent Emulation, that stirred him up to imitate them; a fond Lover of them; always just and equitable; a Follower of Truth, as much through Inclination as Duty, as well in his Words as in his Writings, wherein his Exactness exceeded even to Scrupulousness; circumspect, more than can be expressed, in the Prescription and Composition of his Medicines, which he made up himself, for the greater Safety; disinterested, generous, born less for himself than for his Friends, whom he obliged without shew of so doing, endeavouring to hide it, if possible, even from himself. Accordingly, he died beloved and respected of the Learned of all Nations; esteemed by the Great and Rich, bewailed by the Poor, having always been obliging to the one, charitable with Profusion to the others; usefull to all.

The Praises he has received from a vast many People, whose Merit is equal to their Quality, and the
Grief

Grief he has cost them, are the most eloquent Panegyrics: After which, it is impossible to add any thing to that Happiness which may be enjoyed in this World by a Man that no longer exists in it.

He deserved them so much the more, because he never courted them. A true Modesty crowned all his other Virtues. To conclude, he was Master of so many excellent Qualities, there was no knowing him thorowly. So that, if we may venture to praise him at the Expence of the Sciences which were so dear to him, we may say, he was a Man that was to be studied with as much care, as he himself studied Nature.

I wish, Sir, this Account may answer your Expectation, and the Reverence I pay to the Memory of M. *Tournefort*. I shall think myself but too happy, if in some of those precious Moments which you set apart for Reading, I can in some small Measure alleviate those Pains and Labours, which the Good of the State and his Majesty's Service require from you. I have the Honour to be with Respect,

S I R,

Your most Humble and

Most Obedient Servant,

LAUTHIER.

T H E
E L O G I U M
O F

M. *TOURNEFORT*:

By M. FONTENELLE, Perpetual Secretary of the Royal Academy of Sciences, and one of the Forty of the *French* Academy.

JOSEPH PITTON DE *TOURNEFORT* was born at *Aix* in *Provence*, the fifth of *June* 1656. His Father, *Peter Pitton*, Esq; was Lord of *Tournefort*: his Mother, *Aimare de Fagoue*, was a Gentleman's Daughter of *Paris*.

He went to School to the Jesuits of *Aix*; but though they put him solely upon the Study of *Latin*, as they did all the other Scholars, yet the Moment he cast his Eye on the Vegetable Part of the Creation, he felt himself a Botanist: He was for knowing the Names of the several Plants, and criticizing on their Differences; and sometimes would miss his School, to go a simpling in the Fields, and to study Nature instead of the Language of the ancient *Romans*. Most of those who have excelled in any one thing, have done it without a Master; this was his Case: in a very short Space of Time he acquired of himself the Knowledge of all the Plants about the City of *Aix*.

When they entered him in Philosophy, he took but little liking to that which they taught him: in-
stead

stead of Nature, which he so much delighted to observe, he saw nothing but loose abstracted Ideas, that lie by the Side of Things, as 'twere, but never touch 'em. In his Father's Closet he lit of the Philosophy of *Descartes*, and presently found it to be what he wanted, though but in small Esteem at that Time in *Provence*. He never could get to read it but by stealth; his Father debarring him from so useful a Study, made him the more eager on't, and thus unwittingly gave him an excellent Education. Designing him for the Church, he made him study Theology, nay, put him into a Seminary. But natural Destination prevailed. Nothing could hinder him from prosecuting his favourite Study, either in the Gardens of *Aix*, or in the adjacent Fields, or among the Rocks and Cliffs.

He had very near as great a Passion for Anatomy and Chymistry, as for Botany. In short, Natural Philosophy pursued her Claim to him so vigorously, that she soon ejected Theology, which had unjustly gained Possession of him. He was encouraged by the Example of an Uncle of his, a very able Physician, and in great Vogue: his Father's Death too, which happened in 1677, left him intirely free to follow his own Inclination. And accordingly the very next Year he perambulated the Mountains of *Dauphiny* and *Savoy*, from whence he brought a great many choice Plants, which began his Herbal.

Botany is not a sedentary idle Science, that can be attained at one's Ease by the Fire-side, like Geometry, History, &c. A Botanist must scour the Mountains and Forests, climb steep Rocks and Precipices, venture down Abysses. The only Books that can thorowly instruct in this Matter, are scattered up and down the whole Face of the Earth, and not to be gathered up without Fatigue and Peril. Hence comes it that so few excel in this Science: a degree of Passion sufficient to make a Virtuoso of another kind, is

xl. *An ELOGIUM on M. Tournefort.*

not sufficient for making a great Botanist ; besides, there is required a Stock of Health that can follow it, a Strength of Body to answer it. *M. Tournefort's* Constitution was lively, laborious, athletick ; an exhaustless Fund of unaffected Gayety supported him in his Travels, and both in Body and Mind he was cut out for a Botanist.

In 1679, he began his Journey to *Montpellier*, where he greatly improved himself in Anatomy and Medicine. Though the Physick Garden, which *Henry IV.* founded in this City, abounds with great Variety of Plants, it fell short of *M. Tournefort's* Expectation : he went about gathering Physical Herbs for above ten Leagues round *Montpellier*, and brought with him a noble Crop of Vegetables unknown to the very Natives of the Place. But even these Walks being too confined to satisfy his Curiosity, he set out for *Barcelona* in *April* 1681 ; and arriving in the Mountains of *Catalonia*, he was resorted to and followed by the Physicians of the Country and young Students in Medicine, just like the ancient Gymnosophists, who led their Disciples into the Deserts, where they kept their Schools.

The high Mountains of the *Pyrenees* were too near, not to tempt him to pay them a Visit. Yet he well knew, that all the Subsistence he should meet with in those vast Solitudes would be mere Hermit's Fare ; and the wretched Inhabitants, from whom he was to have even that, were fewer in number than the Robbers that haunt those Places. Many a time was he stript by the *Spanish* Miquelets ; which at last put him upon a Contrivance how to conceal a little Money on such Occasions : he inclosed some Ryals in a Loaf of Bread so black and hard, that as sharp-sighted and ravenous as the Rogues were, they never took it from him, nor suspected the Deceit. His predominant Inclination made him surmount every thing ; those frightful and almost inaccessible Rocks
which

which surrounded him on every Side, were in his Eye a magnificent Library, wherein he had the Pleasure to find whatever his Curiosity required, and where he passed his Time most deliciously.

Toward the Close of the Year 1681, he returned to *Montpellier*, and from thence went home to *Aix*; where he distributed into his Herbal all the Plants he had picked up in *Provence*, *Languedoc*, *Dauphiny*, *Catalonia*, the *Alps* and the *Pyrenees*. Every body can't conceive that the Pleasure of seeing such Numbers of them, all intire, in perfect good Condition, orderly disposed in large Books of white Paper, was to him a sufficient Recompence for whatever they had cost him.

M. *Fagon*, the Queen's chief Physician, was always very studious of Plants, as one of the most curious Parts of Natural Philosophy, and the most essential of Medicine. M. *Tournefort's* Name reached him from so many different Places, and still with so much Uniformity, that he was desirous to get him to *Paris*, the general Rendezvous of almost all the bright Spirits of the Kingdom. To this end, he spoke to *Madam Venelle*, Sub-Governess to the *Dauphin's* Children, who was well acquainted with M. *Tournefort's* Family. She wrote to him to come to *Paris*, and in 1683, presented him to M. *Fagon*, who that very Year procured him the Place of Botanick Professor in the Royal Garden of Plants, established by *Lewis XIII.* for the Instruction of young Students in Medicine.

This Employ did not prevent his going several Voyages. In *Andalusia*, a Country abounding with Palm-Trees, he endeavoured to find out the Truth of what has been so long talked of, concerning the Amours of the Male and Female Palm, but could discover nothing certain; so that those ancient Amours, if any such there be, continue still a Mystery. In *Holland* and *England* he gained the Esteem
of

of many famous Botanists: infomuch that M. *Herman*, the celebrated Professor of Botany at *Leyden*, would fain have resigned his Place to him. He wrote to M. *Tournefort*, in the Beginning of the last War, very preffingly to accept of it: his Love to the Science he professed, made him chuse for a Successor, one that was not only a Foreigner, but of a Nation then in enmity with his own. He promised M. *Tournefort* a Pension of 4000 Livres from the States-General, with hopes of an Augmentation when he was better known. Though the Stipend belonging to the Place he was then in, was but a very slender one, yet out of love to his Country he refused so advantageous a Proffer. He added to this another Reason, among Friends, namely, that he thought the Sciences were at least in as high a Degree of Perfection in *France*, as in any other Country. That's not a Virtuoso's true Country, where the Sciences don't flourish: His was not ungrateful. The Academy of Sciences being in 1691, intrusted to the Care of the Abbot *Bignon*; one of the first Instances he gave of his Authority, was to associate into this Company Messieurs *Tournefort* and *Homburg*, though he knew neither of them but by Fame.

In 1694, appeared M. *Tournefort*'s first Work, intitled, *The Elements of Botany*, printed at the *Louvre* in three Volumes. The Design of it was to bring into Order that prodigious Number of Plants so confusedly scattered all over the Earth, and even beneath the Waters of the Sea; and to distribute them into Genera and Species, so as to make the Knowledge of them easy, and spare the Memory from being overloaded with infinite Numbers of Names. This Order, so necessary, is no way established by Nature's self, who has preferred a noble Confusion to the Conveniency of the Philosophers. And 'tis their Business, almost in her Despight, to dispose the Vegetable World into Method, and form a System of Plants.

Plants. As this must needs be a Work of the Brain, 'tis easily foreseen there will be Contrariety of Opinions, nay, that some will be for no System at all. That which has been pitched upon by *M. Tournefort*, after a long and learned Discussion, consists in regulating the Genus of Plants by their Flower and Fruit put together; that is, all Plants, which are resembling in those two Particulars, shall be of the same Genus: after which, the Differences, whether of the Root, the Stalk, or Leaves, shall constitute their different Species. Nay, *M. Tournefort* went further; over and above the Genera, he has placed Classes to be regulated by the Flowers only; and he was the first that had this Thought, which is of far greater Use in Botany than can presently be imagined: for as yet there are found but fourteen different Figures of Flowers, which must be imprinted in the Memory. Thus, for example, supposing you have before you a Plant in Flower, whose Name you are ignorant of, you presently see to what Class it belongs in the foregoing Book of the Elements of Botany: some Days after the Flower appears the Fruit, which determines the Genus in the same Book, as the other Parts give the Species; so that in a Moment is found both what Name *M. Tournefort* gives it with respect to his own System, and what Names have been given it by other eminent Botanists, either with respect to their particular Systems, or without any System at all. This puts a Man in a way to study such or such a Plant in the Authors that have treated of it, without danger of ascribing to one Plant what they may have said of another, or of ascribing to another what they may have said of it. A prodigious Ease this Method must be to the Memory; for by thus retaining only fourteen Figures of Flowers, you descend to 673 Genera, which comprehend 8846 Species of Plants, either of Land or Sea; which were all that were known

at the Time this Book was published. What would a Man do, were he obliged to know in the first instance all these 8846 Species, and that too by the different Names the Botanists have been pleased to impose on them? What I have been here saying, would require some Restrictions or Explications; but this has been already done in the History of 1700, where M. *Tournefort's* System has been more copiously treated of.

It seemed to be very much approved of by the Majority of the Physicians. He was indeed attacked in some Things by M. *Ray*, a celebrated *English* Botanist and Natural Philosopher: M. *Tournefort* published an Answer in 1697, being a *Latin* Dissertation addressed to M. *Sherard*, another ingenious *Englishman*. The Dispute was carried on without the least Gall, nay, with extreme Politeness and Good-breeding on both Sides, which is a Thing to be observed. Perhaps you'll say, the Subject was scarce worth while to be warm for; the Question being only, whether the Flowers and Fruits were sufficient to designate the Genera, whether such a certain Plant was of this or that Genus. 'Tis no such uncommon Thing, however, for Men, especially the Learned, to fly into a Passion upon light Occasions. M. *Tournefort*, in a subsequent Work, bestows great Praises on M. *Ray*, and even on his System of Plants.

He took his Degree of Doctor of Physick of the Faculty of *Paris*; and in 1698, published a Book, under the Title of, *A History of such Plants as grow about Paris, with their Use in Medicine.*

You may well think, he that had been in search of Plants as far as the *Alps* and *Pyrenees*, bestowed no small Pains on those in the Neighbourhood of *Paris*, after he was settled there. Botany would be but a mere Curiosity, did it not refer to Medicine: the Botany too of a Man's own Country should be chiefly

chiefly studied ; not only because Nature has taken care to furnish each Country with such Plants as are proper in the Maladies of the respective Inhabitants, but because they are more readily come at, and are full as prevalent as those that come from abroad, which are ne'er the better for being far fetched. In this History of Plants growing about *Paris*, M. *Tournefort* musters up all their different Names, and then gives their Descriptions, their chymical Analyses made by the Academy, and their best approved Virtues. This Book alone is sufficient to wipe away the Asperion cast sometimes on Physicians, as if they did not care for Medicaments drawn from Simples, because they are too easy, and have too quick an effect. 'Tis certain, M. *Tournefort* in this Work produces great Numbers, yet are they for the most Part disregarded, and by a Sort of Fatality they are ordained to be much coveted, and but little used.

Among M. *Tournefort*'s Works, may be reckoned a Book, or at least a Part of a Book, intitled, *Schola Botanica, sive Catalogus Plantarum, quas ab aliquot annis in Horto Regio Parisiensi studiosis indigitavit Vir clarissimus Josephus Pitton de Tournefort, Doctor Medicus, ut & Pauli Hermannii Paradisi Batavi Prodrromus, &c. Amstelodami 1699.* An Englishman, whose Name was *Simon Wharton*, composed this Catalogue of Plants, taught him by M. *Tournefort*, under whom he had studied Botany three Years.

His Elements of Botany having had all the Success the Author himself could wish for, he published it in *Latin*, for the Benefit of Foreigners, in the Year 1700, with Additions, under the Title of *Institutiones Rei Herbariæ*, in three Vol. in 4°. Whereof the first contains the Names of Plants disposed according to the Author's System, and the other two their Figures in curious Copper-Plates. Prefixed to this Translation is a large Preface or Introduction to

Botany, wherein, besides an ingenious and solid Establishment of the Principles of *M. Tournefort's* System, there is a very accurate and agreeable History of Botany and Botanists. You may well suppose he took delight in a Task that illustrated the Object of his Love. And yet was he not so attached to Plants, but that he had almost an equal Fondness for all the other Curiosities of Physicks, figured Stones, curious Marcaassites, extraordinary Petrifications and Crystallizations, Shells of all Sorts. His Love of Stones was the more consistent with his Love of Plants, in that he took Stones to be Plants that vegetate and have Seeds; nay, he had a good mind to extend this System to the very Metals; and thus, as much as in him lay, he transformed every thing into what he himself loved best, Vegetables. He also made Collections of Habits, Arms, Tools and Instruments of remote Nations, which though not the immediate Work of Nature, become philosophical in a Philosopher's Hands. Of all together he form'd a Musæum worth 50000 Livres. So great an Expence would have cast a Blemish on the Life of a Philosopher, had it not been purely directed to a philosophical End. It evinces, that *M. Tournefort*, in so narrow a Fortune as his was, could not bestow much on Pleasures that are more frivolous, and yet a great deal more sought after.

M. Tournefort's Qualities make it easy to be imagined he was the fittest Man in the World to be an excellent Traveller: by this Term I mean not those who barely travel, but those who not only have a most extensive Curiosity, which is a pretty rare thing to be met with, but also, what is rarer, a certain Gift of Clearightedness. Philosophers seldom scour about the World, and such as do, are generally no great Philosophers; which makes a Philosopher's Travels to be extremely valuable. We therefore count it an Honour to the Sciences, the King's ordering *M.*

Tournefort

Tournefort in 1700, to travel into *Greece*, *Asia*, and *Africa*. He was likewise ordered to write as often as he could to the Count *de Pontchartrain*, who procured him all possible Accommodations in his Voyage.

M. *Tournefort*, accompanied by M. *Gundelscheimer*, a considerable Physician, and by M. *Aubriet*, an eminent Painter, passed as far as the Frontiers of *Persia*, gathering Simples, and making Observations all the Way. Other Travellers go by Sea as much as they can, because the Sea has more Conveniencies; and when they go by Land, they chuse the most beaten Roads: Contrariwise, M. *Tournefort* and his Companions went by Sea as little as possible, and on Land they always chose untrodden-Paths, and struck into Places, till then deemed impracticable. You will by and by read, with a Pleasure mixed with Horror, an Account of their Descent into the Grotto of *Antiparos*; that is to say, into three or four frightful Abysses one under another. M. *Tournefort* was highly delighted to see therein a new kind of Garden, whose Plants were all different Pieces of growing Marble, and which, according to all the Circumstances their Formation was attended with, must needs have vegetated.

In vain had Nature withdrawn herself into such deep and inaccessible Places to work on the Vegetation of Stones: these bold Curioso's of ours caught her, one may say, in the very Fact.

Africa was comprised in the Design of M. *Tournefort*'s Voyage; but the Plague then raging in *Egypt*, obliged him to return from *Smyrna* into *France* in 1702. This was the first Obstacle that put a stop to his Progress. He came home, as was said by a great Wit on a brighter, though less useful Occasion, laden with the spoils of the East. He brought away, besides an Infinity of different Observations, 1356 new Species of Plants, great Part whereof came naturally

naturally under some one of the 673 Genera he had established: for all the rest he was obliged to create but twenty-five new Genera, without any Increase of Classes; and this shews the Conveniency of a System, wherein so many exotick unexpected Plants, so easily entered. Of these he made his *Corollarium Institutionum Rei Herbariæ*, printed in 1703.

When he was returned to *Paris*, he had Thoughts of resuming the Practice of Physick, which he had sacrificed to his Voyage into the *Levant*, at a Time when he began to be at the Top of the Profession. Experience shews, that in all Things which depend on the publick Taste, especially in this Kind, Interruptions are dangerous: the Approbation of Men must be forced, and requires nothing less than persevering to the End. Mr. *Tournefort* therefore found it no easy Matter to renew the Thread he had dropt; besides, he was obliged to perform his former Exercises belonging to the Royal Garden: to these he joined also those of the Royal College, where he had the Place of Professor in Medicine; the Functions of the Academy too required some time: lastly, he was desirous to perfect the Relation of his Voyage into the *Levant*, of which he had only made a rough Draught, intelligible to none but himself. The Hurry and Labours of the Day, which made the Repose of the Night more necessary to him, did on the contrary oblige him to pass the Night in other Labours: and if one may so say, it was his Misfortune to be of a strong Constitution, which allowed him to take a great deal on himself for a long Time together, without feeling any sensible Inconvenience. But at length his Health began to fail, and yet he did not favour himself e'er the more. When he was in this bad State, he happened to receive a very violent Contusion on his Breast, which he presently conceived would shorten his Days. He languished
a few

a few Months, and then died, the 28th of *December* 1708.

By his last Will and Testament he bequeathed to the King his Cabinet of Curiosities, for the Use of the Learned: his Books of Botany he left to the Abbot *Bignon*. This second Article, no less than the first, demonstrates his Love of the Sciences: 'tis making a Present to the Sciences, to make one to him that watches over them so carefully, and favours them so tenderly.

In the Relation of his Voyage into the *Levant*, you will find, besides all the Learning we have hitherto represented *M. Tournefort* to be Master of, a vast Knowledge of Ancient and Modern History, and an unbounded Erudition, which we have said nothing of, so far are our Elogiums from Flattery. One prevailing Quality oftentimes makes us overlook others, which yet deserve their Share of Praise, and to be set in a proper Light.

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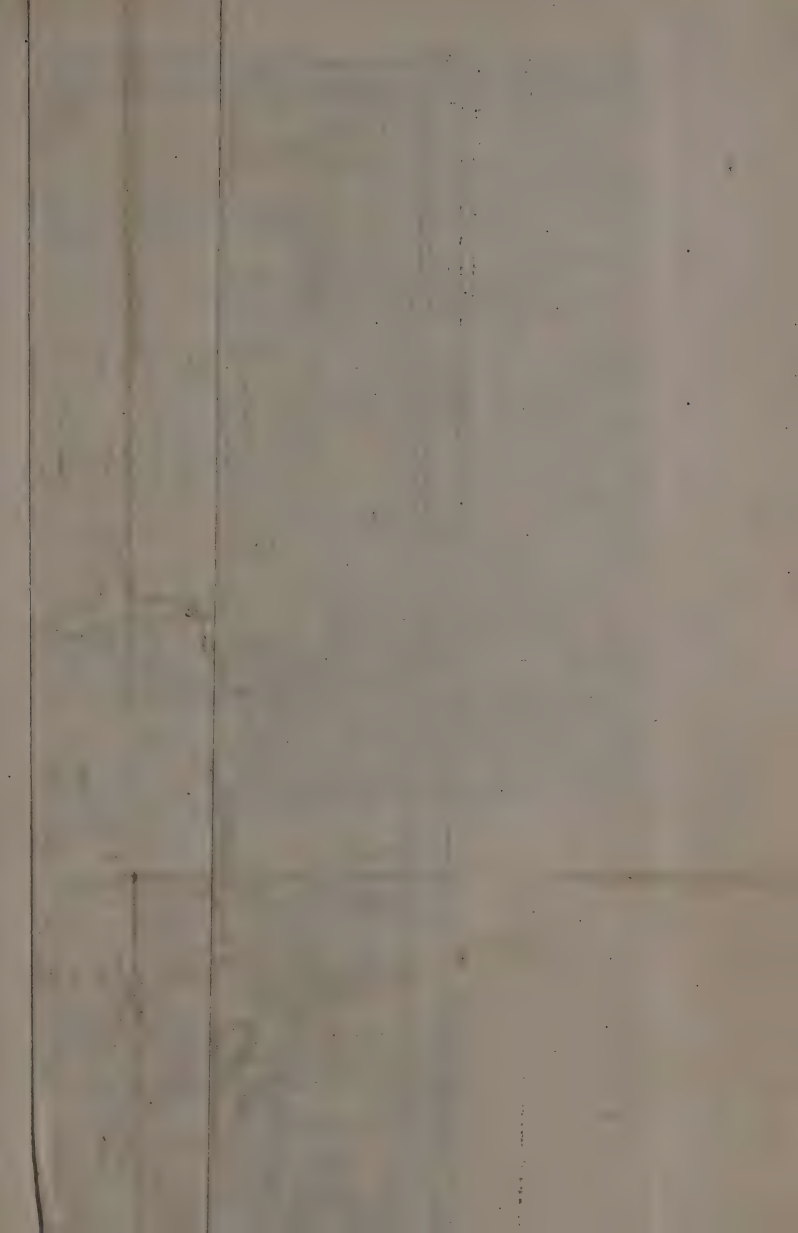
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A
 VOYAGE
 INTO THE
 LEVANT:

By the KING's exprefs Command.

The Occasion and Design of this Voyage.

THE Count *de Pontchartrain*, Secretary of State, to whose Care the Academies are committed, and who is ever intent upon promoting the Sciences, mov'd his Majesty, towards the End of the Year 1699, to send abroad into foreign Countries some Persons that were capable of making pertinent Observations, not only upon the natural History, and the old and new Geography of those Parts, but likewise in relation to the Commerce, Religion, and Manners of the different People inhabiting there.

The King, by whose Command I had formerly performed some Voyages in *Europe*, was pleas'd to pitch upon me for this of the *Levant* likewise. That great Prince, who by his Protection and Beneficence is ever contributing to the Advancement of all the noble Sciences, being already exceedingly pleas'd with the curious Discoveries, which, under his Auspices, the Gentlemen of the Royal Academy of

Sciences have from time to time made in the most distant Climates: the King, I say, caus'd it to be signified to me, that I must set out for the *Levant*, there to make Remarks on every thing worthy notice.

I was overjoy'd at this farther Opportunity of gratifying the strong Passion I always had to travel into remote Places, where, by personally studying Nature and Men, a much surer Foundation is laid, than by reading in one's Closet. I beg'd M. *de Portchartrain* to let me have the chusing of the Persons who were to accompany me in the Execution of this Design.

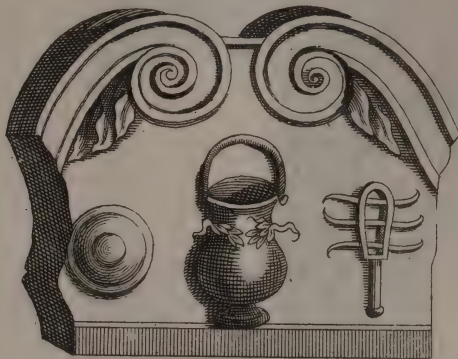
I wanted a couple of stanch Men that could be depended upon, and who were of a humour to share with me the Inconveniences inseparable from long Journeys. Nothing is so dismal, as to fall sick in a Country where one knows no body, and where Physick is unknown. It frets a Man too, to see fine Objects, and not be able to take Draughts of them; for without this help of *Drawing*, 'tis impossible any account thereof should be perfectly intelligible. By a singular good Fortune, and which answer'd all my Wishes, I found in the Persons of Messieurs *Gundelscheimer* and *Aubriet* two real Friends; the one an excellent Physician, the other as good a Painter. M. *Gundelscheimer*, a Native of *Anspach* in *Franconia*, is at this time Counsellor and Physician to the Electoral Prince of *Brandenburgh*. To an extreme Passion for Natural History, he has join'd a complete Knowledge of Vegetables and Physicks in general. I am beholden to his Care for great part of the scarce Plants which I shall mention in the course of this Work.

M. *Aubriet* of *Chalons* in *Champagne* is no less industrious than skilful in painting in Miniature the Plants of the Royal Garden. Nothing has hitherto been seen so beautiful in that way: and accordingly his

The Town of SYRA.



A Basso Relievo of Marble, which remains in y^e Isle of Syra



This Bas-relief is repeated.

Vol. I. Pag. 326.



An Ancient piece of Sculpture which is now fixt up in the Church of Metelinous in the Island of Samos.

The Occasion and Design of this Voyage. 3

his Ability has merited him the Place of *Painter of the King's Closet*.

Secure that these Gentlemen were my Well-wishers, I presented them to M. *L'Abbé Bignon*; whose marvellous Taste for all the Sciences made him long ago sensible how necessary it was to go and ascertain one's self upon the spot, concerning what the Ancients knew of Natural History, and principally of Vegetables. And indeed, after having rang'd under their respective *Genus's* all such as are already known, what could a Man do more advantageous for Botany, than to enrich it with new *Species*, particularly such as were made use of by the ancient Physicians in the Cure of Maladies?

Some time afterwards, M. *de Pontchartrain* fix'd our Departure for the ninth of *March*, 1700. He wrote a Letter to M. *L'Abbé Bignon*, President of the Royal Academy of Sciences, to let him know that the King had order'd me to go into *Greece*, to the Islands of the *Archipelago*, and into *Asia*; to make diligent Search after things relating to Natural History; to inform my self touching the several Distempers and Medicaments in those Countries; to compare the ancient Geography with the modern; and that his Majesty had granted me an Assistant, as likewise a Painter, and would defray all the Charges of our Voyage.

This Letter was read in the Assembly the 16th of *February*. The Society express'd a great deal of Joy at an Undertaking which promis'd so well for Physicks, and which shew'd how much his Majesty had at heart the perfecting the different parts thereof. At the same time M. *L'Abbé Bignon* propos'd to them M. *Gundelscheimer*, who was unanimously accepted, and his Letters were expedited in quality of the Academy's Agent, to aid me in my Labours. He thank'd the Society at the first Meeting, and was present at all the rest till the day of our departure.

ture, which was the sixth of *March*, when we took our leave of them, and afterwards went to *Verfailles*, to receive the last Orders of *M. de Pontchartrain*, and of the King's chief Physician. *M. Fagon*, who so distinguishingly possesses that Post, not content with having oftentimes spoken to the King concerning the Advantages that might accrue from such a Voyage towards the illustrating of Natural History, was farther pleas'd to introduce me to his Majesty; who with his wonted Goodness accepted a [a] Book which he had given me leave to dedicate to him.

The 9th of *March* we set out in the Flying-Coach, and reach'd *Lyons* in seven days and a half. Here we saw the Collection of rare Plants, which *M. Goiffon* observ'd in the *Alps*. That learned Physician promises the publick not only a History of the Vegetables growing in the Neighbourhood of *Lyons*, but also several uncommon Observations in Anatomy; and above all, such as concern the Structure of the Ear. *M. Goiffon* brought us acquainted with *Father de Colonia*, Library-Keeper of the Jesuits, a learned Antiquary. He has collected, in a very short time, an amazing number of *Greek* and *Latin* Medals, Idols, Utenfils serving for the Heathen Sacrifices, Weights and Measures of the Ancients, Talismans; and in fine, every thing that regards polite Antiquity.

The 16th of *March* we fell down the *Rhone* to *Condrieu*, a Village in *Dauphiny*, seven Leagues from *Lyons*, and two from *Vienne*. The next day we lay at *Pouzin*, a little Town four Leagues below *Valence*.

AIX. The 18th we went ashore at *Avignon*, from whence we set forward for *Aix*, a Day's Journey from *Avignon*. Without being partial to the place of my Nativity I speak it, *Aix* for

[a] *Institutiones Rei Herbariæ.*

its

its bigness is one of the best-built agreeable Cities in all *France*. After I had embrac'd my Relations, we went and paid our Respects to M. de Boyer d'*Aiguilles*, Counsellor in Parliament: and however curious his Pictures are, we were less affected by them than by his own personal Merit. That learned Magistrate not only excels in the Knowledge of Antiquity, but is endow'd with that exquisite Taste for *Drawing*, which gives such an additional Lustre to the Great Men in that kind. M. d'*Aiguilles* has caus'd to be grav'd part of his Collection, upon a hundred large Plates, after the Originals of *Raphael*, *Titian*, *Michael Angelo*, *Paul Veronese*, *Corregio*, *Carraccio*, *Tintoret*, *Guido*, *Poussin*, *Bourdon*, *Le Sueur*, *Puget*, *Valentine*, *Rubens*, *Vandyke*, and other Masters. That worthy Gentleman must permit me to tell the World, that some of those Plates he grav'd with his own Hand; that the Frontispieces of the two Volumes, which compose the said Collection, are of his own Invention; that the Engravers, for the Truth of the *Contours*, and the Force of the Expressions, were directed intirely by himself. There cannot be a nobler Diversion for a Man of Quality, who, over and above, so worthily discharges the Duties of his high Station.

M. De *Thomassin Mazaugues* is another Counsellor of the Parliament of *Provence*: a Gentleman of distinguished Merit, who puts us in hopes of a Collection of Letters by M. de *Peyresc*, which in Manuscript have been handed about through the whole Kingdom. That indefatigable Man left above 100 Letters all of his own Hand-writing, as M. *Spon* observes. It is confidently reported, that M. de *Peyresc*'s Heirs, for one whole Winter, made use of the Papers they found in his Closet for Firing to warm themselves. Better had it been to have burnt Cedar, or the Wood of Aloes: Enough of both these Nature every day produces; but such

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a Man as *M. de Peyresc* the World perhaps may never see.

Among the other Literati of our Town is reckon'd *M. Gautier*, Prior de la *Valette*; that great Astronomer, so prais'd by *Gassendus*. [*a*] *Scaliger* and [*b*] *Casaubon*, who were not over lavish of their Encomiums, agree that *M. de Rascaas de Baggarris*, Closet-Keeper to *Henry IV.* was one that understood all the antique Monuments wonderfully well. We must not forget *Hannibal Fabrot*, an eminent Lawyer, and who was a perfect Master of the *Greek* Tongue, and thorowly knew the Oriental History, as is apparent from the Versions he made of some Volumes of the *Byzantine* History, and his learned Notes upon the most obscure Passages. Father *Thomasin* and Father *Cabassut*, Priests of the Oratory, will for ever be an Honour to the City of *Aix*. Their Erudition was unbounded, as likewise was that of Father *Pagi* a Cordelier, one of the profoundest Chronologers of the last Age.

There are few Cities in the Kingdom, or perhaps in *Europe*, where there have been more Cabinets of Curiosities: nay, at this very time there are very fine things to be seen, especially at the Intendant *M. le Bret's*. Hardly any Ship comes from the *Levant* to *Provence*, but either the Merchants or some of the Sailors bring with them Medals, grav'd Stones, or other Rarities of Antiquity; which they easily find vent for, because the Parliament and the other superior Courts being held at *Aix*, the Country is oblig'd to repair thither as the Centre of Business.

MARSEILLES. The 27th of *March* we arriv'd at *Marseilles*. The first thing I did was to wait upon the Commissioners of Trade, to whom I imparted the Orders *M. de Pontchartrain* had charg'd me with. There being no Ship ready to set out

[*a*] *Scalig.* Opuscula.

[*b*] *De Satir.* Poesi.

The Occasion and Design of this Voyage. 7

for the *Levant*, we had time enough to view the Beauties of that City, and to admire the Alterations which have been made there in this Reign. If they go on building in the same magnificent manner, *Marseilles* will soon recover the Lustre it had in the time of the *Greeks* and *Romans*: for all that we see there of the old Town is the Work of later Times, which even then had a tang of the *Gothick* Ignorance and Barbarism.

Strabo [a], the exactest of the antient Geographers, as great an Admirer as he was of the *Asiatick* Buildings, wherein nothing was used but Marble and the glittering Granate, describes *Marseilles* as a City very handsomly built, and of a considerable Largeness, dispos'd in manner of a Theatre round a [b] Haven naturally form'd by Rocks. Peradventure it was yet more superb before the Reign of *Augustus*, under whom *Strabo* liv'd: for that Author, speaking of *Cyzicus* as one of the bravest Cities of *Asia*, has this Observation, That it was beautify'd with the same Ornaments of Architecture, as had been formerly seen at *Rhodes*, *Carthage*, and *Marseilles*.

There are not to be found any Remains of that ancient Splendor: it were but labour lost to look for the Foundations of *Apollo's* and *Diana's* Temples, which its Founders, the [c] *Phoceans*, had erected there. All that we know of the matter is, that those Edifices were in the highest part of the Town. Neither can we find the place where *Pytheas* fix'd his famous [d] Needle, for determining the Elevation of the Pole of *Marseilles*. *Pytheas*, who was of this Town, and who flourish'd in *Alexander's* time, was, according to *Gassendus*, the

[a] *Rerum Geog. lib. 4.* [b] *Λακύνδων.* *Eustath. ad Dionys. Perieg. v. 75.* *Ibid. lib. 12.* [c] *Κλισμα δὲ ἐστὶ Φωκαίων ἢ Μασσαλία.* *Strab. Rer. Geog. lib. 4.* [d] *Γνώμων.* *Strab. ibid. lib. 2.*

ancientest of all the Men of Letters that the East produc'd. Glorious it is for *France*, as M. *Cassini*, the best Astronomer of our Age, observes, to have given Birth to a Person capable of carrying his Speculations to a point of Subtilty, which the *Greeks* had not then been able to attain, though they assum'd to themselves the Invention of all Sciences.

Marseilles may not only boast of having given the Sciences Induction into *Gaul*, but likewise of having form'd one of the three most famous Academies in the World, and of having shared her Scholars with *Athens* and *Rhodes*. [a] *Marseilles* was resorted to from all parts, for the Study of the *Belles Lettres* and Philosophy. The *Romans*, on account of its Politeness, sent their Children to be educated there; and the *Gauls*, who were not over proud of that Virtue, were so delighted with the *Greek Tongue*, which was spoken in its Purity at [b] *Marseilles*, that they made use of it even in their publick Acts.

Tho' the People of *Marseilles* at present make Trade and Commerce their principal Occupation, yet it is a Place that often produces very ingenious Men in every respect. 'Tis with just reason that *France* has admired the Eloquence of M. *Mascaron* Bishop of *Agen*. The Chevalier d'*Hervieu* was well skill'd in the Oriental Tongues. M. *Rigord* is eminent among the Antiquaries, as is Father *Feuillee*, a *Minime*, among the Astronomers. Father *Plumier* of the same Order, and of the same Town, has immortaliz'd himself by the Discovery of above nine hundred Plants, which had escap'd the Diligence of other Travellers into *America*. He died toward the close of the Year 1704, at *Port St. Mary* over against *Cadiz*, where he was waiting for Passage to *Peru*, by the King's Order.

[a] Tacit. in Vit. Agr. cap. 4.
lib. 4.

[b] Strab. Rer. Geog.

We were not long at *Marseilles* e'er we went to see the last Performances of M. *Puget*, an admirable Sculptor, great Painter and excellent Architect [a]. He was born at *Marseilles* in 1623, of Parents who had not Estate enough to keep up their Name. The happy Dispositions he had for *Drawing*, discovered themselves as soon as he could well hold a Pencil. At fourteen Years of Age he was put out to the *Sieur Roman*, the ablest Sculptor and best Shipwright; who, after two Years, was so satisfy'd with his Disciple, that he left it to him intirely to build a Gally of considerable magnitude, and likewise to do the carving part. After this Specimen, young *Puget* set out for *Italy*, and tarry'd about a Year at *Florence*, where he wrought half a dozen graven Stands for Candlesticks by the Great Duke's Order. This would have procur'd him more considerable Work, if the strong Desire he had to see *Rome* had not induc'd him to quit that Court. At *Rome* he apply'd himself intirely to Painting, and gave so well into *Peter de Cortona's* Manner, that that eminent Artist happening one day to pass by a House where M. *Puget* had set out one of his Pictures for Show, he had the Curiosity to go in, and engag'd the Author to accompany him to *Florence*, whither he was sent for to paint a Gallery for the Great Duke: but M. *Puget* soon went back to *Rome*, being promis'd by a certain Person, Agent to the Queen Mother, that he should be employed by her Majesty in drawing the finest Pieces of Antiquity. He acquitted himself perfectly well of this Commission, and took such a Relish for Painting, that he staid there near fifteen Years; and had not come away then, but to look after what little Matters his Father had left him. The Duke *de Brezé*, Grand Admiral of *France*, order'd him to make a Model of as noble a Ship as he could invent: which

[a] *M. Puget's Elogium.*

Model was follow'd, and the Ship was named the *Queen*. He then invented those beautiful Galleries, which Foreigners have so much admir'd, and but faintly imitated. He drew some Pieces at *Thoulon*, a *St. Felix* in the Church of the Capuchins, an Annunciation for the Dominicans, and another Picture which is in the Cathedral. At *La Valette* near *Thoulon* are seen three Pieces of his; one at the high Altar, representing *St. John* writing the Apocalypse; *St. Joseph* in the Agony of Death; and *St. Hermentarius*.

At *Marseilles* he painted, for the Church *de la Majour*, the baptizing of *Clowis*, and that of *Constantin*: but that Piece of his call'd the Saviour of the World, is, if possible, more beautiful. The Jesuits have in their House at *Aix* two Paintings by this excellent Man, the Annunciation, and the Visitation of the Virgin. The Education of *Achilles* is the last thing he did: it remains in his Son's Gallery.

M. Puget had, in 1657, so dangerous a Fit of Sicknefs, that after his Recovery he was advis'd by his Friends and Phyfician never any more to meddle with Painting. But how was it possible to check so lively a Fancy, seconded by such capable Hands? However, whether it was because Sculpture was easier to him, or that he had a mind to go on with the Models he was then upon purely for his Diversion, he never apply'd himself any more to Painting. Some time afterwards he began that fine Gate of the Town-House of *Thoulon*, whose two * *Termini* under the Balcony the Marquis *de Seignelay* was so pleas'd with, as to propose to the King to have them brought to *Versailles*. The Arms of

* *Figures, the upper part like a human Shape, and ending in a Pedestal; call'd Termini by the Ancients who used them for Boundaries, and number'd them among their Gods. The French call them Termes.*

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France in Basso-Relievo of Marble was another piece of Work done about the same time by M. *Puget*, and is one of the chief Ornaments of the Town-House of *Marseilles*.

He came to *Paris* in 1659, being invited thither by M. *Girardin*; who for some time employ'd him at his Seat of *Vaudreuil* in *Normandy*, to make two large Figures; which M. *le Pautru* was so taken with, that he advis'd M. *Fouquet* to make use of so great a Master in the Works of *Vaux-le-Vicomte*. Marble being a scarce Commodity at *Paris*, that Minister, who had an exquisite Taste for every thing that was excellent, order'd M. *Puget* to go to *Italy*, and buy up as many Blocks of Marble as he pleas'd: by this means he was the first Man that made that beautiful Stone so familiar to us. While he was at *Genoa* freighting three Shipload of it, he carv'd that noble *Hercules*, which is now at *Seaux*, leaning on a Shield charg'd with Flower-de-luces. The News of that Minister's Disgrace kept him at *Genoa* longer than he propos'd. He left there two admirable Figures, St. *Sebastian* and St. *Ambrose*, placed among the Pillars of the Cupola of St. *Peter de Carignan*. Under that of St. *Ambrose*, he has represented the blessed *Alexander Sauli*, a Prelate of an exemplary Life, whose Ancestors founded that Church. M. *Puget* likewise acquired great Fame by his Piece of the Virgin, which is in the Palace of *Balbi*.

The Duke of *Mantua* about the same time caus'd him to make a Basso-Relievo of the Assumption, which drew thither the Cavalier *Bernini*; and that great Man allow'd it to be a complete Piece. The Duke left nothing unattempted to engage M. *Puget* in his Service, and promis'd him some considerable Posts in the Government; but died soon after.

Maria Sauli, a Nobleman of *Genoa*, who after the Example of his Ancestors has expended great Sums
for

for adorning the Church of *St. Peter de Carignan*, pray'd *M. Puget* to make a Model of a Canopy for the great Altar. This Work shews to what a degree of Perfection that incomparable Man had carry'd Architecture. Whilst he was preparing to execute it, *M. Colbert*, upon *M. Bernini's* Character of him, oblig'd him to come to *France* by the King's Command; where his Majesty honour'd him with a Pension of 1200 Crowns, in quality of Sculptor, and Director of the Works which regarded the Shipping and Gallies. *M. Puget*, desirous to go upon things of a longer duration, after having done his Duty in that respect, undertook a Basso-Relievo of *Alexander* and *Diogenes*: it is the grandest Piece of Sculpture he ever perform'd; but he did not finish it till a little before he died. *Milo Crotoniensis* was the first and finest Performance of *M. Puget* that ever came to *Versailles*: Anguish and Rage are imprinted upon the Visage of *Milo*; every Muscle of the Body is expressive of the Strugglings of that sturdy Prize-fighter, to disengage one of his Hands caught fast within the Trunk of a rifted Tree, which he was trying to pull in pieces; whilst with the other he is tearing up by the Roots the Tongue of a Lion that was going to devour him behind.

The Marquis *de Louvois*, Super-Intendant of the Buildings after *M. Colbert's* Death, wrote to *M. Puget*, that his Majesty was desirous he would undertake a Groupe, to accompany that of *Milo*. *M. Puget* made the Model of his *Andromeda*, but finding himself indispos'd he caus'd one of his Disciples to rough-hew it; and after he himself had finished the same, it was presented to his Majesty by his Son. The King not only honour'd him with the Character of a most excellent Sculptor, but likewise stiled him Inimitable.

Some Years afterwards, passing through *Marseilles*, I told *M. Puget* that the Figure of *Andromeda* was
thought

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thought to be too small, and that *Perseus* look'd a little oldish for so young a Hero. He answer'd me very calmly, that one of his Men named *Verrier*, who was since grown very eminent in Statuary, had in the rough-hewing made the Figure of *Andromeda* a little too short; but yet that there would be found in it the same Proportions as in the *Venus of Medicis*. As for that of *Perseus*, added he smiling, the Down on his Cheeks denotes him to be of no such advanc'd Age.

M. *Puget* has preserv'd his Father's final Work, namely, the Bas-Relief of St. *Charles*, wherein the Plague of *Milan* is represented in so moving a manner. This beautiful Piece was long ago bespoke by the Abbot *de la Chambre*, Curate of St. *Bartholomew*: but it was very late e'er M. *Puget* finish'd it. His Son has, in Wax, the Equestrial Figure of the King, which was to have been erected in the Royal Square at *Marscilles*, of which likewise his Father had drawn the Plan. M. *Lauthier* a celebrated Lawyer, and M. *Girardon* his Majesty's Sculptor in chief, have some Sea-Pieces done with a Pen by M. *Puget*: they are perfectly charming.

Equally happy in Invention, Fecundity of Fancy, Nobleness of Taste, and Correctness of Design, he animated the very Marble, and made it as it were breathe: The hardest Stones soften'd and grew tender under his Chizzel, and acquir'd from his Hands that Flexibility which is the essential Character of Flesh, and which makes you see it even through the very Drapery. This Briskness of Fancy, join'd to such lively and natural Expressions, is a Gift from Heaven not to be attain'd by any Study. How many Figures do we meet with, to the last degree correct, and yet as cold and stiff as the Marble or Brass they are made of! M. *Puget* died at *Marscilles* in 1695, aged Seventy Two Years.

The

The Arsenal and the Gally-Dock are well worth the seeing. The Grandeur of the King, and the Vigilance of M. de Pontchartrain, are conspicuous in every corner thereof. The Armory is one of the noblest and best-order'd of the whole Kingdom. The Rope-Yard, in its kind, yields not to the finest Work-houses of the Dock. The very Spinning-places for Sails, the Smithy, the Sheds for Oars, all confess the exact Regularity and consummate Neatness of M. de Montmor, Intendant of the Gallies.

This Intendant does not take cognizance of the Affairs of Commerce: they are within the Jurisdiction of the Intendant of Justice, who sits as Chief of the Chamber of Commerce; a particular Court, consisting of the Echevins, and a certain number of the greatest Traders of *Marseilles*. This Chamber gives a Pension of 18.000 Livres to our Ambassador at the Porte, to maintain the Rights stipulated to *France* for the *Levant*-Trade. They pay 6000 Livres yearly to the Intendant, as Judge Commercial; and besides all this, they allow considerable Salaries to the *French* Consuls and their Chancellors in the Sea-ports of the *Levant*. Those Consuls are properly *Long-robed Swordmen*, if one may use that Expression; and the Chancellors are national Notaries. The Chamber is often oblig'd to extraordinary Expences, especially in Presents to the Bashaws on their Arrival in the Sea-ports, and in making good the Damages frequently suffer'd by the *French* from the Oppression and Extortion of the *Turks*.

This Chamber not only fetches up its Charges, but makes vast Advantages of the Consular Duties paid in the *Levant*, by such Commodities as are laden where there are *French* Consuls: These Duties are paid to the Deputies of each Port, and they account for the same to the Chamber of Commerce at *Marseilles*. These Gentlemen had for some time the



A Statue of the Goddess Nemesis in the Isle of Zia.

the Nomination of the Consuls: the Court has now taken it out of their hands, and the Commissioners in all their Transactions are subordinate to the Minister who has the Super-Intendance of Commerce.

The *French* never had so considerable a Trade to the *Levant* as now. It rivals, nay exceeds that of all other Nations, through the good Management and Oeconomy settled therein by M. de Pontchartrain: our Merchandizes yield quick Returns in those parts, when they are of the quality requir'd. There needs no prodigious Genius to carry on this Trade, but a great deal of Probity and Honesty: all Business there goes through the hands of the Jews. The Custom of the Country must be comply'd with; that is to say, we must trust them with our Effects, sell them according as they advise, buy up Goods of the *Levant*, and barter ours just as they think convenient. The Jews make all the Bargains; for which they have Brokerage, and there's an end of the matter: So that if a Man is prudent, he need not doubt growing rich; especially if he avoids Commerce with the *Greek Women*, who are the most dangerous Traders in the World.

The Shops of the Coral-Merchants, the Drug-gifts Ware-houses, the Sugar-bakers, the Manufacturers in Gold, Silk, and those of Soap, are worthy of a Traveller's Observation.

There are no Coral Merchants but at *Marseilles* and *Genoa*: those of *Marseilles* have much the greater Dealings; the whole East is fill'd with their Necklaces and Bracelets. This has been a standing Commerce for many Ages: we are assur'd by *Pliny*, that the *Gauls* wanted Coral at home to adorn their Arms, having sent it all away to the *Indies*, where it was recommended by the Priests as a Preservative against all Dangers. The Coral that was got on the Coast of *Provence* about the Isles of *Hieres*, and on the Coasts of *Sicily*, was most in esteem. There are still

still some Fisheries of Coral in those parts; but the greatest of all is towards *Africa*, about the *Bastion de France*, from whence 'tis sent to *Marseilles*.

M. *Salade*, one of the principal Coral-Merchants there, shew'd us some very fine Pieces of that Commodity, both rough and wrought Wrought Coral sells for about five Livres an Ounce: I have of several Colours in my Scrutore, common red, as well as pale and deep red; rose-colour, flesh-colour, white, red and white, fillemot, gridelin; this last is brought from *America*. But what is very remarkable, is a pretty large piece of Coral I have seen growing upon a broken piece of Earthen Ware: which demonstrates, that Sea-Plants are not nourish'd like those which grow on the Land. What Nutrition can the Coral derive from a Brickbat, a piece of human Skull, a broken Glass-Bottle, a hard Flint-Stone, a dry Shell? Coral has been taken up from the bottom of the Sea, sticking naturally upon all the forenamed Substances. I have given my Thoughts on this Subject in the Second Volume of *Memoirs of the Royal Academy of Sciences*, Anno 1700. p. 27.

As for Drugs, you find in the Port of *Marseilles* every valuable one that comes from *Smyrna*, *Aleppo*, and *Alexandria*; that is to say, the best Scammony, Cassia, Rhubarb, Storax in Tears, (*i. e.* in Drops or Grains) Storax liquid, Myrrh, Frankincense, Bdellium, Tamarinds, Galbanum, Opoponax, Sagapenum, white Balsam *alias* Opobalsamum, Pepper, Cinnamon, Sal Ammoniac, and a multitude of other things. Yet, since the *Dutch* have made such powerful Settlements in the *East-Indies*, much of the Trade of *Marseilles* and *Venice* is fallen off. The *West-India* Drugs come to *Marseilles* directly, or by the way of *Cadiz*: these are the Ipecacuana, the Quinquina, Ginger, Cassia of the Islands, Indigo, Rocou, Balsam of *Peru*, Balsam of *Capivi*, &c.



Verbascum Græcum, fruticosum, folio sinuato candidis sinu Coroll. Inst. Rei herb. 8.

At *Marseilles* they refine to perfection the Sugar of our *American* Plantations: the Soap-Trade is likewise very considerable, as appears from the Consumption not only of the Oils of *Provence*, but likewise those which are fetch'd from *Candia* and *Greece*.

After we had view'd every thing of Note in *Marseilles*, we took a turn into the Country adjoining, the Wind not as yet permitting us to proceed on our Voyage. The *Chartreuse* is a stately well-contriv'd Edifice: the Burghers Houses, which are call'd *Bastides*, are only remarkable for their Number; and stand so thick together among the Vines, the Olive and the Fig-Trees, that they make an agreeable Landskip.

The Soil of *Marseilles* is a well-cultivated Garden. Being naturally lean and hungry, they take care not to lose the least Dab of Dirt in the whole City; nay, they make advantage of the very Excrements of the Gally-Slaves, by placing at one end of the Gallies proper vessels for receiving a Manure so necessary to the Country. The Major of the Gallies makes considerable Gain of this sort of Commodity, which by warming the cold and husky Land, produces excellent Grapes, good Olives, and the best Figs in the world.

As for us, whose prevailing Passion was Simpling, we were perpetually upon the hunt all round the City, and more particularly in that sandy Plain which extends it self along the Sea, from the Butt of the little *Monredon* to that call'd the great *Monredon*. We went likewise and visited the Isles of the Castle of *Yf*, [a] *Pomegues*, [b] *Ratonneau, de Maire, Pibouten, Riou, Conclu, Collefareno, Jarret*.

In fine, after having waited for a [c] Northwest Wind to carry us to *Candia*, we left the Port of *Marseilles* the 23d of *April*; but the Wind being

too fresh, we tarry'd among the Isles, and put not to Sea till the next day about eleven in the morning. Our Bark, which went by the name of the *Holy Ghost*, was commanded by one *Carles*, an honest Tar; who landed us in the Port of *Canea* the 3d of *May*, without touching any where in our Passage. So quick a Voyage happens but rarely. We run 1600 Miles in nine days, leaving the Island of *Malta* half-way behind us.

The Length of Miles is not precisely determin'd in the *Levant*, especially at Sea, where they are lengthen'd or shorten'd as every one pleases. I never yet met with two Pilots that were of the same mind; some reckoning no less than 1800 Miles from *Marseilles* to *Candia*, and others allowing but 1500: We follow'd the most common Opinion. which is 1600. 'Tis much the same thing with respect to the Land: there are places where the Miles are so short, that scarce four of 'em shall make a *French* League; most commonly three are enough. Hence arises the Difference, or Correspondence, that is found to be between the Measures of the Ancients and those of the Moderns. In the East they know nothing of Geometry, or the Art of surveying Land; and indeed Land may be purchas'd there so very cheap, that they don't give themselves the trouble to measure it with any exactness.

L E T T E R I.

*To Monseigneur the Count de Ponchartrain,
Secretary of State, &c.*

MY LORD,

PURSUANT to your Commands, I give you a particular Account of what we observ'd in *Candia*, that *Description of the Island of Candia.* fam'd Island so well known in former Ages by the name of *Crete*. The Letters which I had the honour to write to you when I was upon the spot, are since my Return grown, as it were under my Pen. You gave me leave to insert some Touches of Erudition, to heighten the Subjects therein treated of. I fancy such Additions will make 'em less tiresome. What can a Man say of a Country inhabited by *Turks*, if he is confin'd to what he sees of it in its present Condition? Almost their whole Life is spent in Idleness: to eat Rice, drink Water, smoke Tobacco, sip Coffee, is the Life of a *Mussulman*. The Speculative Sort (of which there are not many) employ themselves in reading the Alcoran, consulting the several Interpreters of that Book, thumbing over the Annals of their Empire: what's all this to us? The things which attract Strangers thither, must be a Search after Antiquities, Study of Natural History, Commerce. Relations of the *Levant* would be but dry stuff, if a Man were to describe nothing but the present State of the Provinces under the *Ottoman* Domination.

The Passion my self and Friends had for the Discovery of Plants and ancient Monuments, made us think the Voyage very long from *Marseilles* to *Candia*, the first Island of *Greece* which we were to land

at, according to your Lordship's Orders. And yet it was next to impossible to have a happier or shorter Voyage. The Wind was constantly in our Stern, and in nine days we reach'd *Canea*.

CANEA. You know, my Lord, that the *Venetians* purchas'd this City, together with the rest of *Candia*, in 1204. They were in possession of *Canea* till 1645. [a] *Issouf* the Captain-Bashaw coming before the Place with eighty Ships; and as many Gallies, [b] took it in ten days time. Sultan *Ibrahim* caus'd him to be strangled after his Return to *Constantinople*, that he might have the Confiscation of his Wealth, which however could not be very considerable. He [c] had just succeeded to that famous *Mustapha* whom Sultan [d] *Mourat* so tenderly lov'd, as to desire to die in his Arms.

At this time *Canea* is the second Place of the Island. Besides its being not so big as *Candia*, the [e] Viceroy of that City commands over the Bashaw of *Canea*, and him too of *Retimo*. The whole Island pays obedience to these three Generals, and each has his respective Province. There are not reckon'd to be in *Canea* above 1500 *Turks*, 2000 *Greeks*, 50 *Jews*, 10 or 12 *French* Merchants, a Consul of the same Nation, and two *Capuchins* who are their Chaplains. The Body of the Place is good; the Walls well fac'd with Stone, and well terrass'd, defended by a deep Ditch, and there is but one Gate land-ward.

The *Venetians*, who had caus'd this City to be fortify'd with great care, might easily have retaken it in the last War, had they but laid hold of the Disorder the *Turks* were in, when the Christians came before it. There were hardly 200 Men in the Town fit to bear Arms, and the greatest part were [d] Renegadoes: that is to say, Fellows without either

[a] *That is*, Joseph.

[b] Chardin's Voyag.

[c] Du Loir's Voyag.

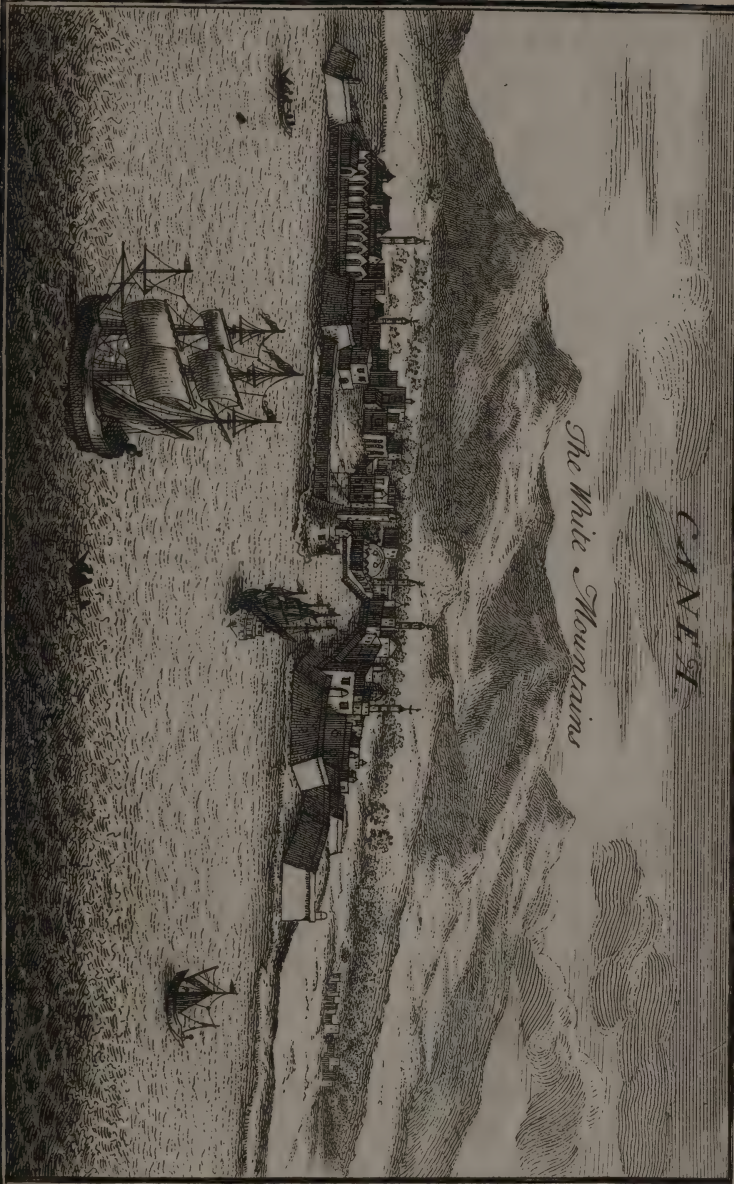
[d] Amurath IV.

[e] Beglerbey.

[d] Bourma.

CANEI.

The White Mountains





Faith or Fidelity, neither *Turk* nor Christian; who always side with the strongest, and seek for nothing but Plunder. If General *Mocenigo*, instead of losing eighteen Days in threatening the *Turks*, and summoning them to surrender, had fir'd briskly on the Place, he had doubtless carry'd it; whereas the Breach was not made till after the Bashaw of *Retimo*, who was known to be a good Officer, had thrown Succours into it. Add to this, the *French* Deserters, who, after their Commander *M. de St. Paul* was kill'd with a Cannon-shot, being fed with nothing but [a] Biscuit-dust full of Mouse and Rat-dung, went over to the Enemy in a Fit of Despair, which brave Men are often driven to by want of Necessaries. They should likewise have landed at *la Culata*, the further end of the Gulph of *la Suda*, which the *Venetians* are even at this day masters of; and then have entrench'd on the adjoining Eminences, instead of leaving them to be possess'd by the Bashaw of *Retimo*, who incessantly harass'd the Besiegers with his Detachments. The *Venetians*, no doubt, believ'd that *Candia* would be succour'd by Sea, and did not think it convenient for their Fleet to remove from the Coast of [b] *St. Odero*. A Couple of Frigats well arm'd had been sufficient to block up the Port of *Canca*.

This Port, tho' expos'd to the North Wind, (or the *Tramontaine*, as they call it in the *Mediterranean*) would be a pretty good one, were it carefully look'd to. There are still to be seen the Ruins of a noble Arsenal built by the *Venetians*, towards the left hand at the further end of the Bason. All that remains, is the Arches of the Work-houses where they fitted up their Gallies. The *Turks* intirely neglect the repairing of Ports and Walls of Towns. They take a little more care of the Fountains, because they

[a] Frisope,

[b] *St. Theodore*.

^are great Water-Drinkers, and their Religion obliges 'em very frequently to wash every part of their Body. The Entrance of the Port of *Canea* is defended on the left by a small Fortrefs, where there is a Light-house. The Castle, which is on the right beyond the first Bastion, is quite ruin'd. After you are past the Light-house, there is a very handsome Mosque, with a low round Dome. The Front consists of several Arches, bearing as many small Domes of the same profile as the great one. The House of the *French* Capuchins stands by this Mosque: their Chapel is a Room ill built, worse furnish'd, serv'd by two Friars of the Province of *Paris*; one of these bears the Name of Superior, and the other represents the rest of the Community. The Chamber of Trade allows them 140 Crowns yearly; and they receive the Charity of our Consul, Merchants, and Sailors.

As for the Houses, they are here, as every where else in the *Levant*, very ordinary: the best are but two Stories high, of which the first (that is, the Ground-Floor) serves for a Parlour, Ware-house, Cellar, and Stable. The Walls are Brick-Work, with Free-stone Angles. From the first Floor you ascend to the second by an almost perpendicular wooden Ladder: this second Floor is divided into different Apartments, according to the Capacity of the Place, and cover'd Terrace-wise, but without either Brick or Plaister, only some Deal-Boards put together like a Cieling, supported by Joists of Oak laid two or three foot asunder: outward it is cover'd with a Lay of Earth temper'd like Mortar and well beaten, and then pav'd with small Flint Stones and Pebbles. The Terrace is made a little sloping, for the Rain to run off. In fine Weather they walk, and in the great Heats will lie, on these Terraces. You see to what a pitch of Perfection the *Candiots* have carry'd the Art of Building. These Coverings must
be

be repair'd every Year. Besides these Terrace-Roofs, every House has commonly another small Terrace on the same Floor with the second Story : 'tis properly but an open Room, adorn'd with some Pots of Flowers, and is of great benefit to their Health ; for most of the Houses of the Town being turn'd to the North, they shut the Windows when the Wind sits in that Corner, and open the door of the Terrace which faces the South. Contrarywise they shut that Door, and open the Windows to the North, as soon as ever the Southerly Winds, so dangerous throughout the *Levant*, begin to be felt : these Winds are sometimes so hot, that they suffocate People in the open Fields.

The Country about *Canea* is charming, between the Town and the first [a] Mountains : so is it likewise all the way between the Town and the Gulph of *la Suda* ; nothing but Forests of Olive-Trees, as high as those of *Toulon* and *Seville* : these never die in *Candia*, because it never freezes there. The Forests are diversify'd with pleasant Fields, Vineyards, Flower-gardens, purling Streams, shaded with Myrtle and Laurel.

M. *Truilbart*, on whom your Lordship confer'd the Place of Consul of *Canea*, entertain'd us at his House with great Civility. He assur'd us, that in the Year 1699, the Island yielded 300,000 [b] Measures of Oil ; of which the *French* bought 200,000 at *Canea*, *Retimo*, *Candia*, and *Girapetra*, the only places where they take in Freight. The Crop of Oils fail'd that Year in *Provence*, and the Ports of *Candia* were crouded with Ships from *Marseilles*, to fetch Supplies for the Soapmakers there.

The ordinary Measure of Oil weighs at *Canea* eight Oques and a half ; at *Retimo* it weighs ten : the

[a] Ὀρεῶν Τίτλος. Strab. Rer. Geog. lib. 10.

[b] Μιστάχες.

Oque is three Pound two Ounces, which makes 400 Drachms, according to the Eastern way of Reckoning. The Pound is 128 Drachms, and the Drachm is 60 Grains. The best Oils of the Island are those of *Retimo* and *Canea*: the *Girapetra* Oils are black and muddy, because before they empty their Vessels, they take a stick and stir up the Sediment, and so sell the Oil and the Lees all together. In 1700, the Oils were worth but 36 to 40 Parats a Measure, or at most but an [a] Abouquel, which is worth 44 Parats at *Canea*, and but 42 at *Retimo*. The Eagerness of our Merchants, notwithstanding your Lordship's Orders that no Ship should go out of its turn, rais'd the Market to 60 or 66 Parats the Measure: these Parats are a Silver Coin of a base Allay, worth about six *French* Farthings, or eighteen Deniers of *Provence*.

Besides the Forests of Olive-Trees, there are abundance of Gardens about *Canea*, planted just like all the rest in *Turky*, without Order, Symmetry, or Neatness. In these neglected Orchards, the Trees produce but sorry Fruit; and indeed they plant no other, nor do they know what Grafting means. Their Figs are insipid, and the Melons almost as bad. We went to see the [b] Governour's House at *Varrouil*, the Garden there being cry'd up for a Terrestrial Paradise. Before I describe it, I must observe to your Lordship, that *Varrouil* was once the handsomest Village in all the Island. It was burnt by the *Turks* during the last Siege of *Canea*, to prevent the *Venetians* settling there. The *Greeks* of *Canea* were all oblig'd to go and lie every night at this Village, or rather Suburb, and return'd again the next morning at a certain hour; and but for the Lowness of

[a] A Crown Dutch, which answers to one of our Crown-Pieces French. The Abouquel has also another Name, *Aslani*, from the Figure of a Lion, which the *Turks* call *Aslan*.

[b] *Dissar*.

their Circumstances, the Government would have made them rebuild it. Nothing is now to be seen there but Ruins and Demolitions made by the Fire. The Destruction of *Varrouil* was of no use to any but the *French*, who ruin'd themselves there in Luxury and Riot.

The Governour's Garden is a little Wood of Orange-Trees, Lemons, and Cedars, intermix'd with Plumb, Pear, and Cherry-Trees. The Orange-Trees here are as strong and vigorous as any in the best [a] Gardens of *Portugal*, tho' not near so carefully look'd to: for tho' they're burden'd with either dead or superfluous Branches, they put forth with profusion Bunches of Flowers, clustering upon one another in large heaps. They cultivate in *Portugal* none but that excellent sort of Orange, call'd throughout *Europe* the *Portugal* Orange, and which the *Portuguese* themselves call [b] *China* Orange: it is not known in *Candia*, or any where else in *Turkey*: In this Country every Man is content with what he finds in his Garden, just as it comes up spontaneous and without Culture. The common Orange of the *Levant* is a large sweet or rather insipid [c] Orange, with a thick Rind, bitter, and as it were spongy. They raise here some Citrons, which are a fine Fruit when they are candy'd, but the Natives know not how to go about it. The Governour's Garden was kept, or rather neglected, by a *Greek* [d] Monk; a Wretch without a Shirt to his back, who could neither read nor write, any more than three or four of the same Fraternity, who were almost eaten up with the Itch. The poor Creatures presented us with some Orange-Banches full of Flowers and Fruit: and we put them in a way to cure themselves, by using Brimstone.

[a] Quintas, in *Portuguese*.

[b] Naranca da China.

[c] *Malus Aurantia* major, C. B. Pin. 436.

[d] Caloyer.

In our Return to *Canea*, we were almost poison'd with the abominable Stench from the Burying-places. The World knows, that the *Turks* inter their Dead upon the Highways : this Practice were extraordinary well, did they dig the Graves deep enough. *Candia* being a very hot Country, these Smells are very offensive under the Wind. The *Turks* place a Stone at each end of the Grave, sometimes a Pillar of Marble crown'd with a Turbant instead of a Capital : this is never done but to Persons of some Rank.

I can't forbear mentioning here, how astonish'd M. *Gundelscheimer* and my self were in our first Walk. Being landed at *Canea*, we had scarce paid our Respects to the Consul, but we hasten'd to the Gate of the Town, with the [a] Chancellor of the Nation, to see what rare Plants this fine Country of *Candia* produc'd, which we so much long'd for all the way from *Marseilles*. There grows in the Streets of *Canea* a sort of [b] *Juliane*, with a large Flower and shining Leaves, not to be despis'd : We flatter'd our selves we should meet with some greater Rarity out of Town, but to our no small grief we did not hit the right place. Along by the Walls on the right hand we pass'd through a fat Soil, over-run with Clover-Grass, and other very common Herbs. I fancy'd my self at *Barcelona* ; where, as at *Canea*, all the Ramparts are cover'd with those yellow Flowers, which the *Greeks* knew not how to designate more properly than by the name of [c] *Golden Flowers*. Our Astonishment increas'd as we approach'd nearer the Sea, where we hoped to find something that might recompense us for our Disap-

[a] M. Esmenard. [b] *Hesperis Cretica Maritima*, folio crasso lucido, magno flore. [c] *Chrysanthemum*, flore partim candido, partim luteo, C. B. Pin. 134. & *Chrysanthemum Creticum*, Clus. Hist. 335.

*Isle of LOURA**anciently Gyara.*

pointment in other places. And indeed we began to cheer up at sight of a [a] prickly Acanthus, which we had never seen any of, but in the Gardens of *Europe*; and very often a Man is as much pleas'd with finding a rare Plant in its natural place of Growth, as to light of an unknown one.

This place is a Tract of Ground cover'd with the downy [b] *Polium* of the famous *Alpinus*, Professor of *Padua*; who gave a Cut of it fifty Years ago, as a Plant different from that which *Baubinus*, the celebrated Professor of *Basil*, had call'd by the name of [c] *Gnaphalium maritimum*. I can safely affirm, there's no difference at all between these two Plants. *Alpinus*, 'tis likely, had never seen the Plant of *Baubinus*, tho' it is very common in *Italy* on the Sea-side. But to return to the Climate of *Canea*, we found nothing in that place we are speaking of, except the prickly [d] Cichory and Thyme of *Crete*; which two Plants delight in Heath and Rocks. I was rejoic'd to meet here with the [e] Thyme of *Crete*, which some Years before I had observ'd growing about *Seville* and *Carmona* in *Andalusia*. However, as we expected to find something more curious than all this, our Discontent return'd at every step we took: for in fine, my Lord, we went to *Candia* purely for the sake of simpling, upon the Veracity of *Pliny* and *Galen*, who gave the Plants of this Island precedence of all others throughout the World. We ever and anon look'd at one another without opening our Mouths, shrugging up our Shoulders, and sighing as if our very Hearts would break, especially as we follow'd those pretty Rivulets which water the beauteous Plain of *Canea*, be-

[a] *Acanthus aculeatus*, C. B. Pin. 383.

[b] *Polium Gnaphaloides* Prosperi Alpini Exot. 145.

[c] *Gnaphalium maritimum*, C. B. Pin. 263.

[d] *Cicorium spinosum*, C. B. Pin. 126.

[e] *Thymus capitatus*, qui Dioscoridis, C. B. Pin. 219.

set with Rushes and Plants so very common, that we would not have vouchsafed them a Look at *Paris*; we whose Imagination was then full of Plants with silver Leaves, or cover'd with some rich Down as soft as Velvet, and who fanc'd that *Candia* could produce nothing that was not extraordinary!

We afterwards met with what made us amends. The Neighbourhood of *Canea*, and chiefly those high Mountains where they fetch their Snow in Summer, are the most fertile of the whole Island, and incomparably more to be valued than Mount *Ida*, or the Mountains of *Girapetra*: these of *Canea* not only afford whatever the others do, but likewise a multitude of Rarities not to be found elsewhere. *Theophrastus* [a], *Strabo*, *Pliny*, and *Ptolemy* call'd them the white Mountains, on account of their being perpetually cover'd with Snow. From a Passage in *Solinus* it should seem that the Mounts [b] *Cadistos* and *Dietyrna* made part of those Hills. Whatever [c] *Belonius* says to the contrary, [d] *Theophrastus* and *Pliny* with just reason affirm'd Cypress-Trees to grow there naturally amidst the Snow, as well as in the Valleys. *Belonius* did not give himself the trouble of going thither. They are now call'd the Mountains of *la Sfackia*, a Village of the same name, which is discern'd from the top of them, as you descend to the Sea Southward, and which has perhaps retain'd that of one of the ancientest [e] Towns in *Crete*, the Birth-place of the famous *Epimenides*. The People thereabouts are named *Sfackiots*, and are held to be the best Soldiers of that Island, and the most dextrous at their Bow.

[a] Τὰ λευκὰ καλέμενα ὄρη. *Theophr. Hist. Plant. lib. 4. cap. 1.* *Ptol. lib. 3. cap. 17.* Τὰ ὄρη λευκὰ. *Strab. Rer. Geog. lib. 10.* *Albi Montes, Plin. Hist. Nat. lib. 16. cap. 33.*

[b] *Solin. Poli. hist. cap. 11.*

[c] *Obser. cap. 5.*

[d] *Theophr. & Plin. ibid.* [e] Φαίσος. *Strab. Rerum Geog. lib. 10.*



Stachys Cretica, la-
tifolia Inst-Rei herb.
186.

The *Pyrrhick* Dance is still in use among them, as will appear by and by.

A Search after Plants being one of our principal Businesses, it would not seem improper to particularize here all those which we observ'd about *Canea*. However, such matters being what does not relish with every Body, and because they would not only swell this Relation, but utterly break the Thread of it, I fancy 'twere better to reserve this long Detail of Plants for a Work by it self; and only here to give a Description, with a Sculpture, of some such as are singular and not known. 'Tis true, diversifying the Subject is pleasing in Relations of this kind; but a Man must keep within certain bounds, which can't be done when once he undertakes an Enumeration of the Plants of any Country: Notice must be taken of every Individual, tho' ever so common, that so the most skilful Botanists may the better form a Judgment of the Quality of each Country. For example, *Candia* has hardly a dozen Plants peculiar to it self. The other Plants that grow there, in whatever numbers, are also to be found in the Islands of the *Archipelago*; nor are the greatest part of them any Rarity in *Europe*. 'Twould be wrong to fancy that the *Levant* yields nothing but extraordinary Vegetables, since in *America* there grow Mallows, Fern, Nettles, Pellitory of the Wall, as they likewise do on the Coasts of the Black Sea, among the scarcest Plants.

Here follows a Description of one of the most remarkable Plants about *Canea*.

Its Root is ligneous, crooked, a foot in length, reddish, inclining to brown, furnish'd with Fibres not so deep, a line in thickness, seven or eight inches long. The Stalks are near two foot high, square, two or three lines thick, cover'd with a white

STACHYS Cre-
tica latifolia,
Inst. Reil herb.
186.

white velvety Down; at each Knot two Leaves, three inches long, an inch and a half broad, roundish at their Basis like a human Ear, lessening insensibly to a sort of bluntish Point. These Leaves feel rough, they are wrinkled, full of Veins, greenish-white, wav'd, curled, moderately notch'd: they diminish considerably from the middle of the Stalk towards the top, and are not above an inch and a half long, and eight or nine lines broad; towards the Extremity of the Plant they are scarce half an inch in length. After these Leaves, along the Stalk and Branches grow Flowers dispos'd in Rings, pretty close to each other. Every Flower is a Tube, half an inch long, one line thick, with a hole towards the bottom, whitish, opening into two Lips of a Rose-colour; the upper more than half an inch long, guttering, hairy on the back, obtuse, and as it were cut sloping at the point: the nether Lip of the same length, slash'd into three parts, the two of each side very small, and the middlemost four lines long, and half an inch broad. The Cup is another Tube, half an inch long, white, cotton-like, widening into five points, purpurine, hard, and sharp-pointed: they inclose a Pistile with four Embrios, surmounted by a Filament gridelin, forky, attended with some Chieves fasten'd in their first Formation to the innermost Edge of the Tube, or Pipe of the Flower. The Embrios afterwards come to be so many Seeds one line in length, roundish-back'd, pointed on the other side, blackish. The Flower has no Smell, and the Leaves without any notable Savour.

The properest places for herborizing about *Canca*, are *Calepo* [a], *St. George* [b], *St. Eleutherius* [c], a Monastery a mile and a half off, where some place the Episcopal See of *Cydonia*, tho' there are no Ruins of any great Antiquity there. According to

[a] Καλίπο.

[c] Ἅγιος Γεώργιος.

[b] Ἅγιος Ἐλευθέριος.
Strabo,

Description of the Island of Candia. 31

Strabo [a], *Cydonia* was a maritime Town ten miles from *Apteron*: now *Canea* is exactly that distance from *Paleocastro* [b], which is certainly the Town of *Apteron*, as we shall hereafter make appear. So potent a City as *Cydonia*, which us'd to turn the Balance to which ever side it espous'd, in the Contests between *Gnossus* and *Gortyna*: this *Cydonia* [c], I say, which singly withstood the Force of those two Cities link'd together to destroy it, must have had a good Haven, and consequently Inhabitants ready at all times to lay Chains across it, and hinder their Enemies from seizing it. Now in all that part there is [d] no other Haven but that of *Canea*, or that *la Suda*. Tho' *la Suda* seems still to conserve some Fragments of the Name of *Cydonia*, yet it is built in an Island, and not opposite to the *Lacedemonian* Territories in the *Peloponnesus*, by which [e] *Diodorus Siculus* and [f] *Strabo* fix'd the Situation of *Cydonia*. For the same reason, the Ruins of that Town must not be look'd for above *Culata*, at the bottom of *la Suda*, as some pretend; much less at *Paleocastro*, which is on one side of *la Suda*, where it seems *Ptolemy* has plac'd *Cydonia*. In short, [g] *Pliny* positively decides the Position of that Town, since he marks it as over against three small Islands, which doubtless are the Isle of *St. Odera*, and the Rocks or Shelves of *Turluru*.

The City of *Cydonia* was besieg'd to no purpose by [b] *Phalecus*, Prince of the *Phoceans*, who perish-

[a] *Rerum Geog. lib. 10. ΚΥΔΩΝΙΑ, CYDONIA, Canea.*

[b] *Strab. ibid.* [c] *T. Liv. Hist. lib. 48.*

[d] *Κυδομία καὶ λιμὴν κλειστός. Scylax. Peripl. in voce Κρήτη.*

[e] *Bibliot. Hist. lib. 5.* [f] *Strab. ibid.*

[g] *Contra Cydoniam Leuca & duæ Budroæ. Plin. Hist. Nat. lib. 4. cap. 12.*

[b] *Pausan. Descript. Grec. in Phocic. Diod. Sic. Bibliot. lib. 16.*

ed there with his Troops: being hard press'd by [a] *Nothocrates*, she sent a Deputation to *Eumenes* King of *Pergamus*, who caus'd the Siege to be rais'd by one of his Generals. The Conquest of it was reserv'd for [b] *Metellus*, to whom it yielded after the Defeat of *Lasthenes* and *Panares*. [c] In the Wars of *Augustus* and *Antony*, the *Cydonians* declar'd for the former, and after the Battel of *Actium* they receiv'd Marks of his Gratitude. Nothing does more Honour to *Cydonia*, than the striking of Medals, with a proper Legend relating to the State of that Place, and with the Heads of *Augustus*, *Tiberius*, *Claudius*, *Nero*, *Vitellius*, *Vespasian*, *Domitian*, *Adrian*, and *Antoninus Pius*.

The 12th of *May* we went and lay at the Convent of the [d] *Trinity*, half a day's Journey from *Canea*, just by Cape *Melier*. Formerly this Convent had [e] a hundred Monks: at present there are not fifty, tho' 'tis the best Monastery of the Island, except that of *Arcadi*. Each Monk pays seven Crowns to the [f] Capitation-Tax. The [g] Superior made us very welcome, according to the Custom of the Oriental Christians, to lodge the *Franks* in Monasteries. It costs a Man more when he goes away, than was expended on him while he staid: but then he has the Consolation of being among Christians. The Revenues of this Convent consist in Oil, Wine, Wheat, Oats, Honey, Wax, Cattle, Cheese, Milk. Sometimes the Crop of Olives is so great, that the Monks not being sufficient to get it in, are forc'd to give half the Fruits on the Ground for gathering the other half: they

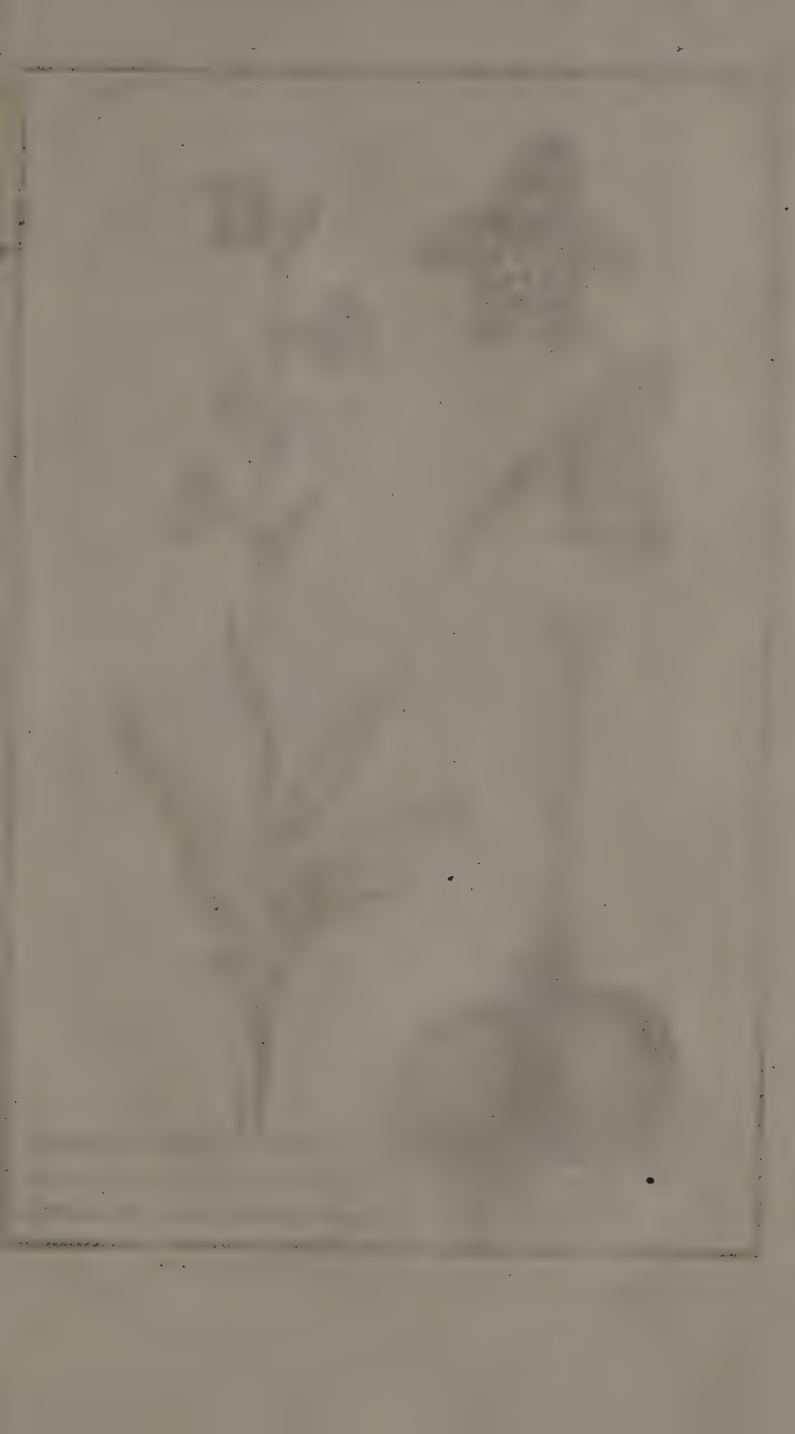
[a] Polyb. Legat. 79. [b] Flor. Rerum Roman. lib. 3. cap. 7.

[c] Dion. Cassius, lib. 51.

[d] Μοναστήρι τῆς ἁγίας Τριάδας.

[e] Caloyers, as 'tis now pronounced; but it ought to be spelt Calogers, good old Men, from καλὸς good, and γέρον old.

[f] Caratch, or Haratz, Tribute. [g] Ἡγουμένος.





*Orchis Cretica, maxima,
flore pallii Episcopalis.
forma Coroll. Inst. Rei herb. 30.*

give Money for beating down such as are on the Trees; but with their Poles they destroy half the young Shoots laden with Buds and Blossoms. They never prune or lop those Trees, nor do they ever cultivate the Earth about them, but only to sow some Seeds in it.

Here I might properly enough mention the Rule which these Monks follow; but your Lordship will give me leave to go on with the Relation of our Walk, and to keep against another time what Knowledge I have gain'd of the present State of the Greek Church. We took notice of many rare Plants growing about this Monastery, among which is a sort of [a] *Orchis* with a Flower of a surprizing Beauty.

The Root consists of two Knobs, white, fleshy, almost oval, about fifteen lines long, full of Juice, more hairy than are the Knobs of those of this kind, whose Fibres only issue from the lower part of the Trunk. The Trunk or Stalk we are speaking of is about a foot high, four lines thick, adorn'd from the beginning like the Sheath of a Knife, with two or three Leaves of about three inches long, and near an inch and a half broad, veined, light green, much smaller along the Stalk, especially in those places where they are succeeded by Flowers. The Coiff, or upper part of these Flowers, consists of five Leaves, three great and two small; the great are six or seven lines in length, three or four in breadth, warping, sharp-pointed, rose-colour'd, streak'd with green on the back: the two small Leaves are plac'd alternately among the great; they are hardly three lines long, and a line in breadth. The Under-leaf of this Flower, which is larger and fairer than any of the

[a] *ORCHIS Cretica, maxima, flore pallii episcopalis forma.*
Corol. Inst. Rei Herb. 30.

rest, is about fifteen lines long, and begins in form of a Pigeon's Breast, yellowish green, the Head inclining to green; the rest of the Leaf is a sort of a Bishop's Cope, cut into three Parts, of which the middlemost is the least, moderately indented and somewhat sloping; the other two parts more picked. The Cope is of a dun colour, shag'd like Velvet, embellish'd with a sort of a purple and brilliant, like the back of a Bee; two sharp Eminences, greenish-yellow and nappy, rising a little beneath, and on one side of the Pigeon's Breast, which makes part of an oblong Cartouche, the lower part whereof is a tawny yellow, set off with yellowish Fleurons, terminating like an Anchor. The Tail of this Flower is about an inch long, two lines thick, and somewhat crooked; this in time becomes Fruit: we saw it not in its maturity.

From the Convent of the *Trinity* we went and lay at that of [a] *St. John*, at the entrance of Cape *Melier*, in a little Plain which has an easy Descent all the way to the point of the Cape. On the way there's another Monastery of the same name, which has so often been rifled by the Corsairs, that they let it run to ruin; tho' it was an handsom Structure, and situated in an agreeable Solitude: We enter into it down a Descent of 135 Steps cut in the Rock, among terrible Precipices, bedeck'd with that fine [b] *Dittany*, of which the Ancients report so many Miracles: here it flourishes almost all the Year, as it does at *Paris* in the King's Garden. *Candia* was the only place we saw it in; and had [c] *Dioscorides* been there himself, he would not have said, it neither bears Flowers nor Seeds. Cape *Melier* is one of the best places of the whole Island for simpling:

[a] Μοναστήρι τῆς ἀγίας Ἰωάννης.

[b] *ORIGANUM* Creticum latifolium, tomentosum, seu *Dicamnus* Creticus. *Inst. Rei Herb.* 199.

[c] *Diosc.* lib. 3. cap. 36.

there it was we first saw that noble Plant, which *Prosperus Alpinus* calls the [a] Ebony of *Crete*, tho' it has not any resemblance to the true Ebony.

Cape *Melier* (to the East whereof, and under covert, lies the Isle and Town of *la Suda*, and which the *Venetians* are in possession of;) is call'd *Cabo Maleca*: but what Name the Ancients call'd it by, is not certainly known. If we follow [b] *Ptolemy's* Account of the remarkable Places of *Crete*, perambulating the Northern Coast from the East to the West, the Gulph of *la Suda*, the best and only Bay of the Island, should seem to be that of [c] *Amphimalla*; since he names it immediately after *Retimo*. What occasion had that Author to speak of a crooked winding Road between *Retimo* and *la Punta de Drepano*, where there is no shelter for Shipping? Therefore the Cape *Melier* must be the Cape *Drepanum* of *Ptolemy*, since it is beyond and westward of the Gulph of *Amphimalla*; which with good reason is suppos'd to be that of *la Suda*. But then again here's another difficulty; they now call *la Punta de Drepano* another Cape situated eastward of the Gulph of *la Suda*, in the way to *Retimo*: And it is from the Resemblance of the Names *Drepanum* and *la Punta de Drepano*, that all this Perplexity arises. Either *Ptolemy* was mis-inform'd, or that Passage in him is corrupted, or the People of the Country have since confounded the old Names. If we chuse *Ptolemy's* Description before that of *Strabo*, the Road of *Retimo* will be that of *Amphimalla*; the *Punta de Drepano*, Cape *Drepanum*; Pa-

[a] EBENUS Cretica P. Alp. Exot. 278. Barba Jovis Lago-
poides, Cretica, frutescens, incana, flore spicato, purpureo,
amplo. Breyn. Prodr. 2.

[b] Geog. lib. 3. cap. 17.

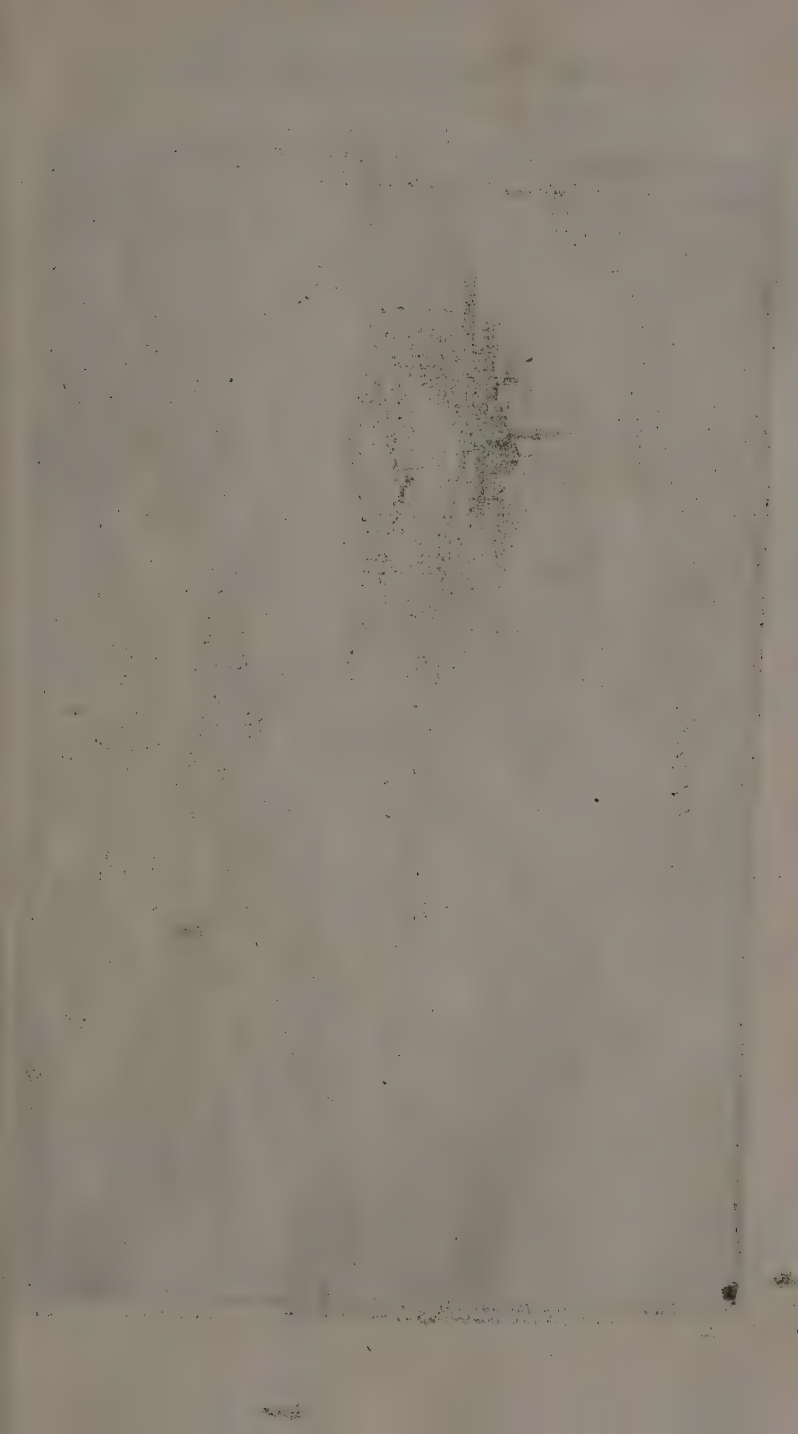
[c] Ἀμφιμᾶλλης κόλπος. Ptol. ibid. Ἀμφιμᾶλλον καὶ Ἀμφι-
μᾶλλα. Stephan. Amphimalla. Plin. Hist. Nat. lib. 4. c. p. 12.

leocastro, which is over against *la Suda*, will be the Town of *Cydonia*: Cape *Melier* must be taken for Cape *Cyamum*; Cape *Spada* for *Pfacum*, and that of *Grabuses* for *Corycus*. But would it not be better to suppose that *Ptolemy* means the Gulph of *la Suda* by the Name of *Amphimalla*, than to arraign him of forgetting the finest Bay of the Island, to take notice of an unsecure open Road? [a] *Pliny's* Account of the Towns of that Coast affords us no light: he names them without exactness, tho' he seems to aim at Method, by running a Course from West to East. To return to Cape *Melier*, or *Maleca*, as the *Greeks* and *Italians* pronounce it; if we take *Amphimalla* for *la Suda*, the word *Maleca* may be an Abridgment of *Amphimalla*, as the Name of the City of *Aix* is certainly the Skeleton of *Aquæ-sextiæ*. First they cast away *Amphi*, as superfluous; then of *Malla* they made *Maleca* or *Meleca*; and of *Meleca*, *Melier*.

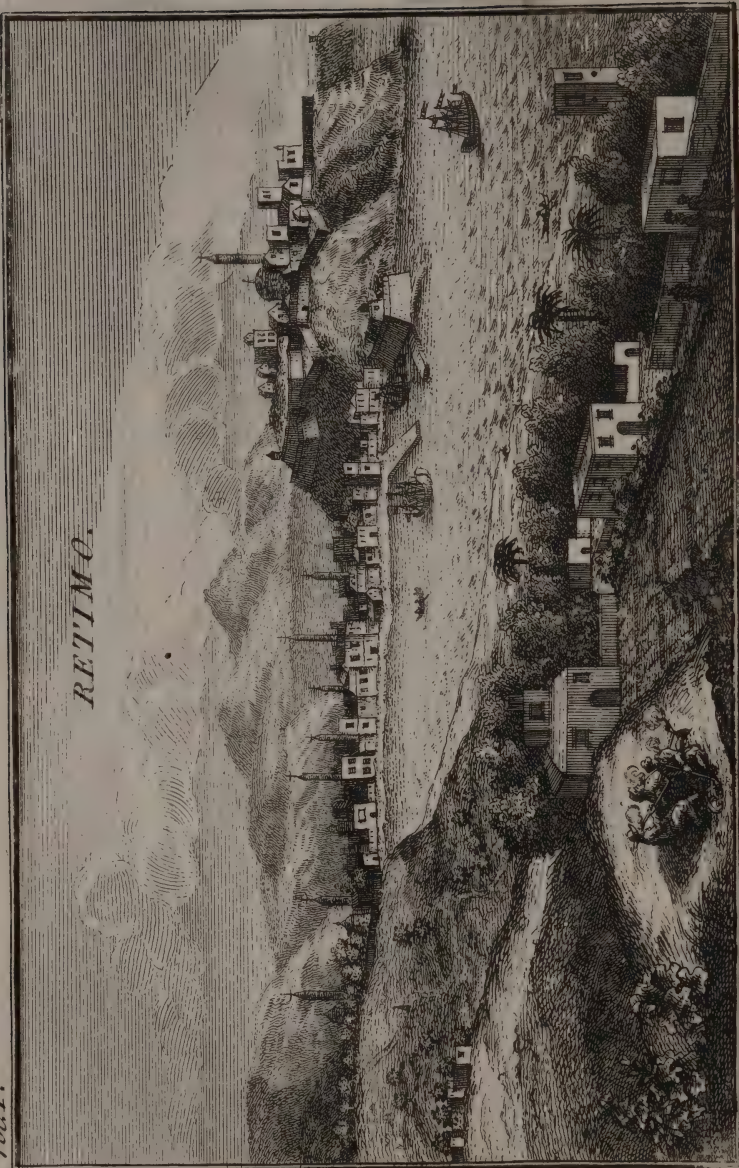
We return'd to *Canea* to house our Harvest, and on the 24th of *May* we set out for *Retimo*. We lay at *Stilo*, a Village ten miles from *Canea*. The 25th we dined at *Almyron*, ten miles from *Stilo*. *Almyron* is a small Fort, with four sorry Bastions: just by it is a House of Entertainment, such as it is, with only two large Cushions, Water, and Coffee; so that if we had not brought our Provision along with us, we might have starv'd. Some paces from this House rise two curious Springs of Water, one sweet, the other salt, from whence comes the Name of *Almyron* [b]. We walk'd some space on the edge of the Coast, till we came to a small River: after which, for four miles or more, the Way is perfectly frightful, cut through a Rock till we come within sight of *Retimo*. This Road is paved, as one may say,

[a] Hist. Nat. ib.

[b] Ἀλμυρον, salus.



RETIMO.



with the Plant call'd [a] *Ixia* by *Theophrastus*, and *White Chamæleon* by his Interpreters, as likewise by *Dioscorides*. I have marshal'd it under the Tribe of *Cnicus*, on account of the Structure of its Flower and Fruit. *Columna* has given an excellent Sculpture of it: that of *Carduus pinea Theophrasti* by *Prosperus Alpinus* represents it when it is run up to Seed, and the Leaves scorch'd by the Sun. *Theophrastus* says, this Plant yields a Gum in *Crete*: the Inhabitants chew it, as they do Mastick of *Scio*, not only to make them spit, but to sweeten their Breath. This Plant is very common in the Isles of the *Archæes*, in *Greece*, *Italy*, and *Portugal*.

Retimo [b] is the third Place of the County: the *Turks* took it in 1647, and since that time it has been govern'd by a Bashaw, under the Viceroy of *Canea*. *Retimo* extends along the Haven, and look'd more gay and serene than *Canea*, tho' it is less in compass and has Walls fitter to inclose a Park for Deer, than to keep out an Enemy. The Citadel was built for the Security of the Haven: it stands on a sharp Rock, stretching into the Sea, and would be of great strength, were it not commanded by a flat Rock which is on the road to *Almyron*. This Citadel commands a Fort they have built at the other end of the Town, to guard the Haven. This Fort is at present ruinous, and the Haven utterly neglected. Ships of War used formerly to be laid up here below the Citadel: at present there is scarcely Depth enough for small Craft.

While the *Turks* were besieging [c] *Famagousta* in the Isle of *Cyprus*, *Ali* Bashaw, their Admiral,

[a] *Iξία*. Theop. Hist. Plant. lib. 9. cap. 1. *Χαμαιλέον λευκός*. Diosc. lib. 3. cap. 10. *Cnicus Carlinæ folio, aculos, gummi fer, aculeatus, flore purpureo*. Corol. Inst. Rei Herb. 33. *Columna* part. 1. *Prosp. Alp. Exot.* 124.

[b] *Ptol. Geog.* lib. 3. cap. 17. *Rithymna*, *Plin. Hist. Nat.* lib. 4. cap. 12. [c] 1572.

would needs attempt an Invasion of *Candia* [a]: but every Place was so well provided, that none but *Retimo* was sack'd by *Ulus-Ali*, General of the *Barbary* Squadron.

The Champain of *Retimo* is all Rock on the West side: the Road towards *Candia* is very delightful. All along the Shore there is nothing to be seen but Gardens: Cherries are earlier here, than in any part of the Island. All their Fruit is better tasted: their Silk, Wooll, Honey, Wax, Ladanum, Oils, &c. are prefer'd to all others. The Water that supplies this Town comes gushing out of a narrow Valley, a quarter of a League from the Town southerly: they have cut a Channel, to bring it to *Retimo*, but they lose one half of it by the way. On the Road leading to the Valley, there is a handsom Mosque; in the Court-yard of it, a certain *Turk* has founded [b] a House of Reception, where Travellers, that arrive after the Gates of the Town are shut, or who design to set out before they are open'd, may lodge and eat for nothing. This House is well look'd to: they raise here a beautiful sort of [c] *Calves-Foot*, which has been taken by most Authors for the *Colocasfia* of the Ancients: the Natives eat it in their Broth.

The Malmfy Wine of *Retimo* was in great esteem when the *Venetians* held the Island. [d] *Belonius* reports, that they used to boil this Liquor in large Kettles, along the Seaside. Such little quantities are made now, that we could not get a drop for a taste, tho' we lodg'd at the *French* Viceconsul's, Doctor *Patelaro*; where we lived in Clover, as the

[a] Leuncl. Suppl. Annal.

[b] Caravan-Sarai, Καρβανζαδενς, a House of Accommodation for Caravans.

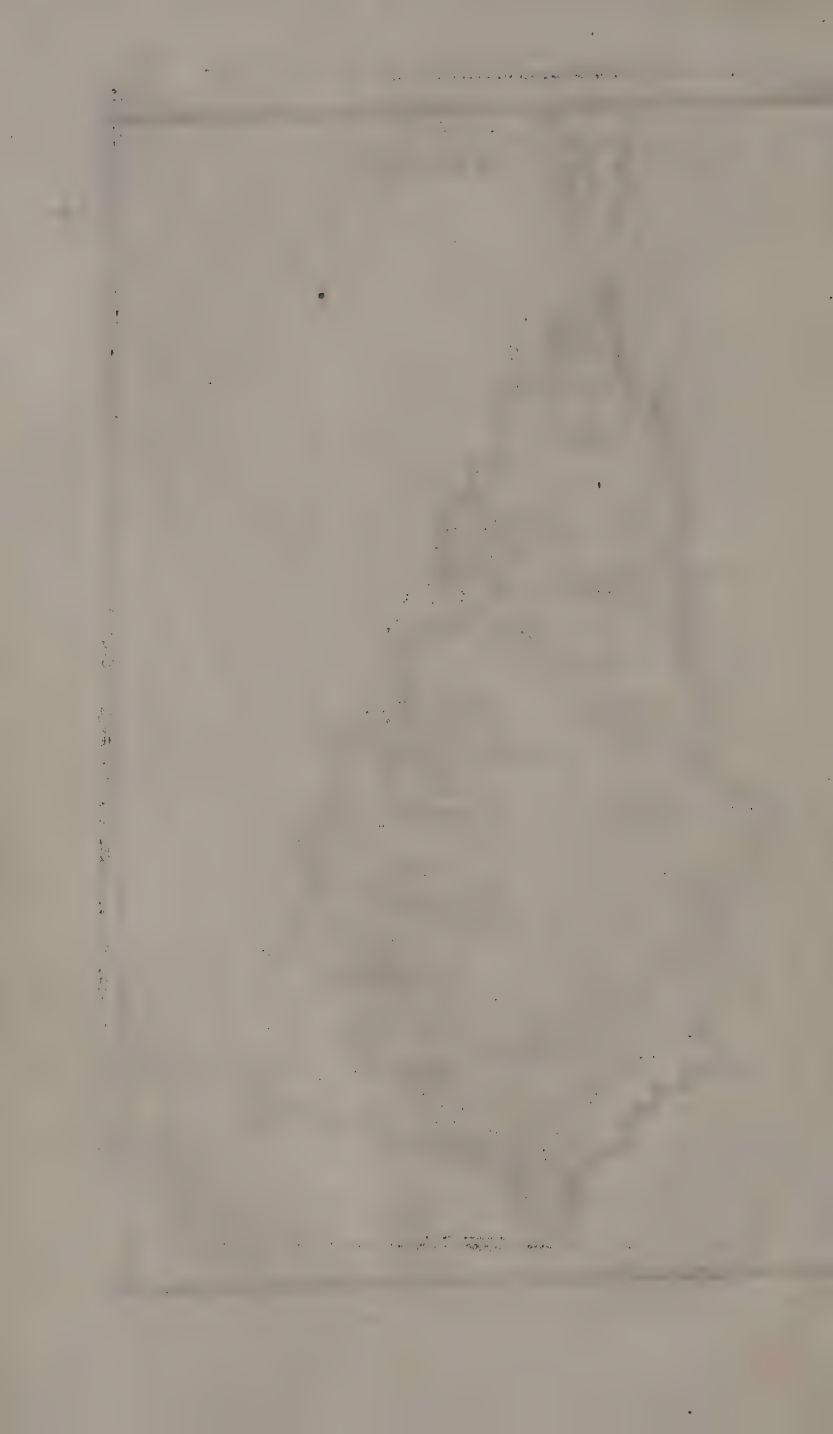
[c] Arum maximum, Ægyptiacum, quod vulgò Colocasfia. C. B. Plin. 193.

[d] Observ. lib. 1. cap. 19.

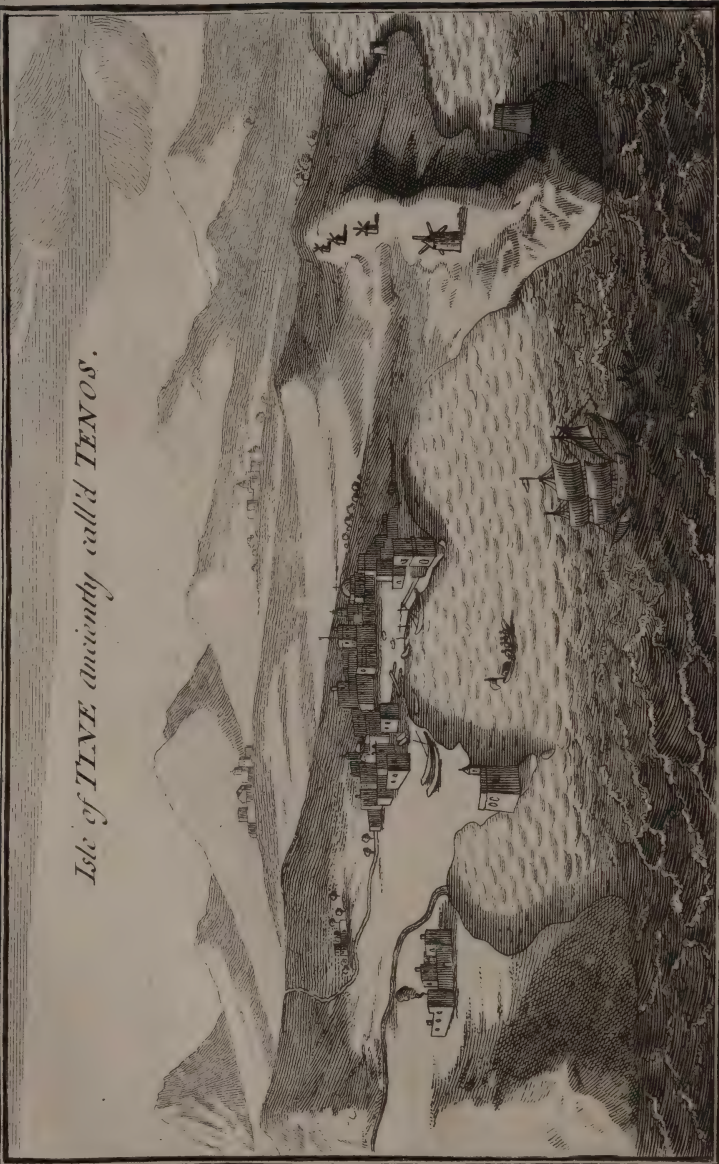
ANDROS.

Iles of
TINE





Isle of TINE anciently call'd TENOS.



Saying is. He is a fine old Gentleman, has Wit at will, and crowns Conversation with the Charms of that *Greek* Eloquence, which is the Soul of Good-Fellowship. He was very young when the *Turks* made themselves Masters of *Canea*: his Mother was carry'd away to *Constantinople*, and there presented, for a beautiful Slave, to Sultan *Ibrahim*, who bestow'd her on the Prime Visier. This latter had one Male Child by her, who was kill'd at the last Siege of *Vienna*, where he was a General Officer.

This Viceconsul is of the *Greek* Communion. He was brought up according to the Fashion there; but his Parents discovering more of a Genius in him than in Lads of his Age, sent him to *Padua* to study Law, and take his Degrees there. Being return'd to *Candia*, he set out for *Constantinople* to see his Mother, who was grown vastly rich; he made himself known to her by a Wart behind his Ear: This Wart, which he took care to shew us, is crown'd with a blackish Spot, not unlike a Half-Moon in form. She presently remember'd this Mark, and would fain have made use of it as an Argument that he was ordain'd to be a *Mussulman*; which to bring about, no Solicitations were wanting: he was ply'd night and day with 'em; they went so far, as to get him to accept of Lands to a great value in *Wallackia*. But all this won nothing upon him; he soon resign'd the Lands, and declared he would die in the Religion of his Forefathers. He leads an agreeable Life, under the Protection of *France*.

The Hedges which run along the Shore from *Re-timo*, consist of nothing but that sort of [*a*] Arroche,

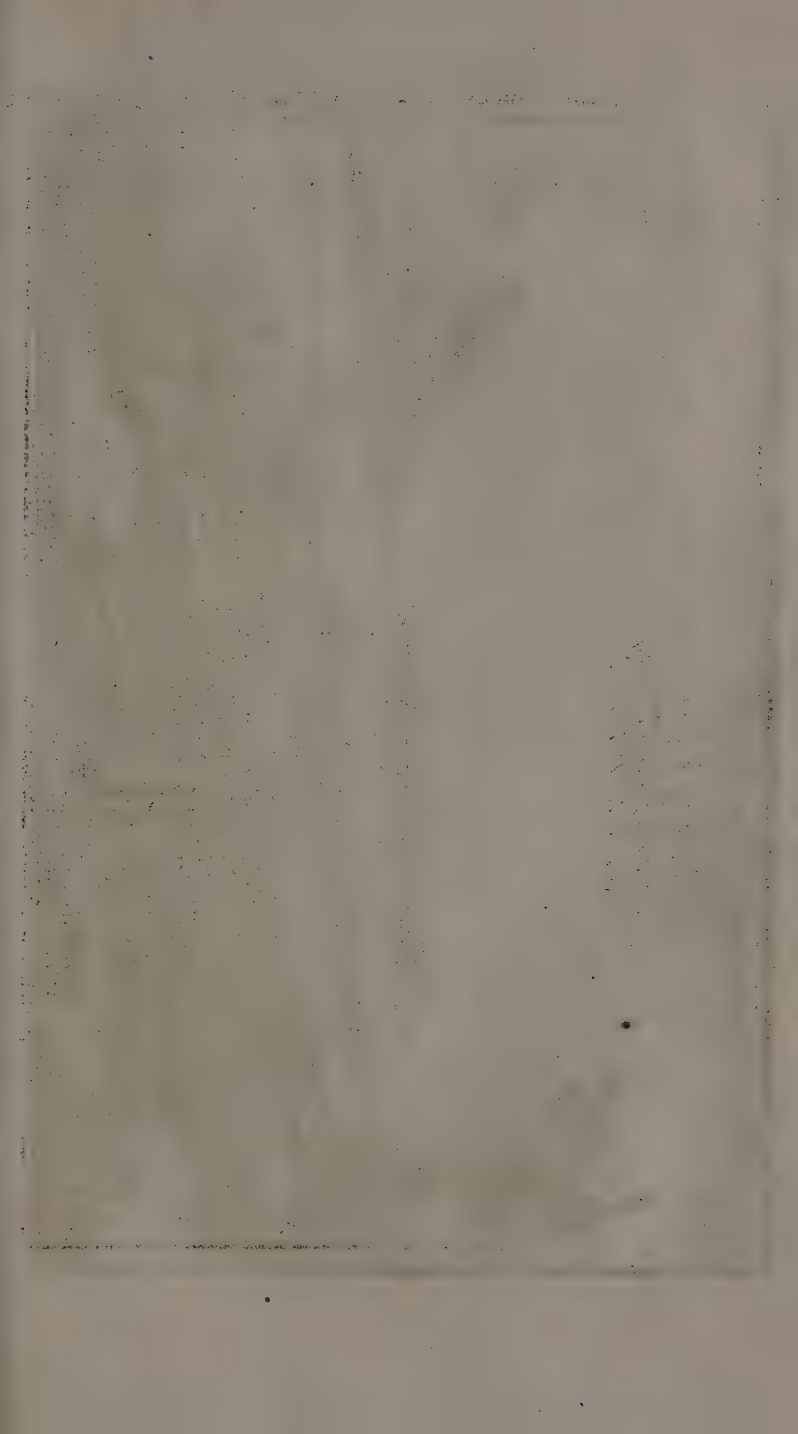
[*a*] *Atriplex latifolia*, sive *Halimus fruticosus*. Mor. Hist. Oxon. part 2. 607. "Αλιμος, Diosc. lib. 1. cap. 120. Herba "Αλιμος dicitur. Ea admodum diurnam famem prohibet: proinde & hæc Cretica est. Solin. Polyhist. cap. 11.

which was known to the Ancients by the name of *Halimus*. *Solinus* fancy'd it to be peculiar to the Isle of *Crete*; but I met with a great deal of it in *Spain*, in *Andalusia*, and in the Kingdom of *Granada*.

The 26th of *May* we din'd under a fair Plane-Tree, by a running Spring, ten-miles from *Retimo*, on the way to *Candia*: this Stream, which issues from the Hollow of a Rock, would turn many Mills. Hereabouts we took notice of some very fine Plants; above all, an odd sort of a [*a*] *Phlomis*, which we saw not in the other Islands of the *Archipelago*. That night we took up our Quarters at *Daphnedes*, a large Town, whose Access is a sort of Ladder-like Footing cut in the Rock, very dangerous for Horses to ascend: but our Guides, asham'd for us, put on briskly, and made their Palfrys mount the Stair-case with an astonishing Boldness. We follow'd, and as it happen'd came off with flying Colours, as well as they. We were conducted to a *Papas*, who was the chief of the Town: here we refresh'd our selves, to our hearts desire. The Town is encompass'd with low easy Hills, of a charming Verdure: the Olive-Trees and Vines afford a delightful Prospect, amongst little Woods of Mulberry and Fig-Trees.

The 27th of *May* we travell'd but seventeen miles, and stopt at *Damasta*, another Town, the Champaign whereof look'd as if it would afford us matter for Simpling; but we were miserably disappointed. Next day, through a very rugged barren Country, we arriv'd at *Candia*, eighteen miles from *Damasta*. I do my self the honour, my Lord, to send you the Profile of this famous Place, as it appears towards the Road of *Retimo*.

[*a*] *Phlomis Cretica*, fruticosa, folio subrotundo, flore luteo. Corol. Inst. Rei Herb. 10.



CANBIA.
A View of the Country
leading to Retimo.



Candia is the Carcass of a large City, well-peopled in the time of the *Venetians*, CANDIA. flourishing in Trade, and very strong: at present it is little better than a Desert, all but the [a] Market-place and thereabouts, where the principal Inhabitants dwell; the rest is hardly any thing but rubbish, ever since the last Siege, which was one of the most considerable that has been undertaken in our memory. We are told by M. *Chardin* [b], that in the Representation presented to the Divan by the High Treasurer of the Empire, concerning the extraordinary Expences for the three last Years of the Siege of *Candia*, there is mention made of 700,000 Crowns, given as Rewards to such Deserters who turn'd *Turks*, and to the Soldiers who had distinguish'd themselves; and to such as had brought in Heads of Christians, for which they were allow'd a [c] Sequin per Head. This Representation sets forth, that 100,000 Cannon-Ball had been fir'd against the place; that seven Bashaws had laid their Bones there, as also four-score principal Officers, 10,400 Janizaries, besides other Militia.

The Port of *Candia* is fit for nothing but Boats: Ships of Burden keep under the Isle of *Dia*, almost directly situated against the Town North East, and which the *Franks* nonsensically call [d] *Standia*. It is plain to be seen, that the *Saracens* built *Candia* on the Ruins of the ancient City of *Heraclea*. [e] *Strabo* supplies us with a demonstrative Proof of this, in describing the Isle of *Thera* [f], which he says answers to the Isle of *Dia*; and this Island, according to the same Author, is situated over against *Heraclea*, a Sea-Port belonging to the *Gnossians*.

[a] Bazar. [b] Chardin's *Voyages*.

[c] A Gold Coin, in Value two Crowns and a half.

[d] Ἐἰς τὴν Δίαν. [e] *Rer. Geog.* lib. 10.

[f] *Sant-Erini, or Santorin.*

The Town of *Candia* is indisputably the *Candace* of the *Saracens*. It is a Remark of *Scylitzes*, that in the Language of these People, *Cbandax* [a] signifies an Intrenchment: and sure enough 'twas there where the *Saracens* were advis'd by a Greek Monk to intrench themselves, in the time of the Emperor *Michael the Stammerer*. It seems more natural to deduce the Name of *Candia* from *Cbandax*, than from *Candida*, as [b] *Morosini* calls it. *Pinetus*, in his Translation of *Pliny*, unwarrantably takes *Mirabeau* for *Heraclea*. According to *Strabo* [c], *Heraclea* was opposite to *Dia*; and according to *Ptolemy*, hard by Cape *Salomon*. We must abide by the Decision of *Strabo*, who was far better inform'd of the Position of Towns than *Ptolemy* was.

They who believe *Candia* to be the ancient Town of *Matium* rebuilt by the *Saracens*, are perhaps somewhat towards the Truth; supposing that in the Specification [d] *Pliny* gives of the Islands on the Coast of *Crete*, we ought to read (and it is not at all unlikely) *Dia* instead of *Via* or *Cia*, as they stand in the Editions of *Dalechamp* and *Gronovius*. In this case *Heraclea* and *Matium* would be perhaps one and the same Town, bearing different names at different times. It is to be observ'd, that *Strabo* and *Ptolemy* make no mention of *Matium*, and *Pliny* writes these two Names all of a piece: peradventure it must be read *Matium Heraclea*, without a Comma between; as who should say, *Matium* late *Heraclea*. It may be likewise, that *Matium* and *Heraclea* were two several Towns adjoining close to each other, and consequently both opposite to the Island of *Dia*: for this Island, which is North-East of *Candia*, might make a Triangle equilateral with the two

[a] *Χανδαξ*. *Scylitz.* p. 509.

[b] *Hist. Venet.* lib. 12. [c] *Ἡράκλειον*.

[d] *Hist. Nat.* lib. 4. cap. 12.

Towns in question; so that *Strabo* and *Pliny* were in the right, to designate their Position by that of *Dia*. Considering how positive *Strabo* is, that *Heraclea* was the Sea-Port of the *Gnossians*, the power-fullest People of *Crete*, there's no doubt but *Candia*, the only considerable Sea-port in all those parts, was built on the Ruins of *Heraclea*. According to this Conjecture, the Town of *Matium* should be more to the East.

Tho' the Town of *Candia* be at present disregarded, yet its Walls are good Walls, and well terraced: this was done by the *Venetians*, for the *Turks* have hardly repaired the Breaches of the last Siege. There are computed to be in this Town about 800 *Greeks* paying Capitation: their Archbishop is Metropolitan of the whole Kingdom. The *Jews* are about 1000 in all. As for *Armenians*, they have but one Church here, and scarce exceed 200 in number. Of *French* there are no more than three or four Families, a Viceconsul, and two Capuchins, who have purchas'd a very pretty House near the Sea. The rest of the Inhabitants of this Town are all *Turks*, distinguish'd according to the following Muster-Roll; which will serve to give an Idea of those Troops that are in Places of War among the *Turks*.

Janizaries of the Porte, call'd *Capicoulou*, 1000; in ten Companies of a hundred Men each.

Yamach Capicoulou, or Soldiers detach'd from several Companies, 1500 Men; exempted from ordinary Duty.

Yerli-Couli, or *Janizaries* of the Country, 2500; in twenty eight Companies.

Spabis, or Horse of the Country, 1400 Men; divided into two Regiments, of nine Companies each.

Azaps, another sort of Country-Cavalry, in two Regiments of 700 Men each.

Disdarli,

Disdarli, Militia of the Lieutenant of the Castle ; a Regiment of 400 Men, in sixteen Companies.

Toptchis and *Gebegis*, that is, Canoneers and others belonging to the Ordnance ; two Regiments of 500 Men each, arm'd with Sabre, Half-pike, and Coat of Mail.

Soucoulelis, that is, Troops appointed for the Guard of the great and little Fort of the Sea, 400 Men ; 350 for the great Fort, and 50 for the little Fort.

For the other Forts of the Town, 1000 Men.

These ought to be the Troops in *Candia*, according to the Representation communicated by their Paymaster to our Viceconsul. There's good reason to believe that none of these Bodies were complete at the time the *Venetians* besieg'd *Canea*, since in the whole Island they could not raise above 4000 Men to relieve it ; and yet they left none but Invalids in *Candia* and at *Retimo*.

The Country about *Candia* consists of spacious fruitful Plains, enrich'd with all sorts of Grain. It is prohibited to export Wheat out of the Island, without the [a] Viceroy's leave. In 1700, the Viceroy was *Haly* Bashaw, that voluptuous Minister, who continu'd Prime Visier but nine months in the last War : his Ingenuity sav'd his Life. *Mahomet* IV. upbraiding him with being too good a Man, the Visier confess'd it, and pray'd his Highness to ease him of that heavy Burden, which was immediately done. Some Years after this, he was appointed Viceroy of *Candia*, where he was sore troubled with a Distemper which can't be cur'd without the help of Mercury. The *Greeks* being unacquainted with this Remedy, intreated our Ambassador, the Marquis *de Ferriol*, who on his way to *Constantinople* put in at *Candia*, to lend him some skilful Man to

[a] Beglerbey.

doctor him. The Ambassador recommended a certain *Irish* Surgeon he had on board, and who had serv'd a long time in the Troops of *France*. This Surgeon, after having examin'd into the Viceroy's Illness, very wisely put him into the Powdering-Tub; but in the height of the Salivation, the Great Man thinking himself in danger of Death, call'd together his Council, to advise what to do with this same Surgeon; and was the first that sentenc'd him to have a hundred Bastinadoes: the Council, wiser than he, were of opinion the Surgeon, since he had made a beginning, ought to go on to the end. In fine, the Inflammation of his Throat and other parts went off, and the sick Man perfectly recover'd. Upon this, the biggest Lords of the Island would needs try this Operator's Art, one after another; insomuch that *Teague* was almost tired out of his Life in anointing the *Mussulmans*. When we were in *Candia*, the Viceroy was busy'd in erecting a Mosque: for which purpose all the *Greeks* were fetch'd in from the adjoining Villages, with their Tools and Instruments: like a hackney Horse, they had commonly more Whipcord bestow'd upon them than Corn. It must however be confess'd, that sometimes to comfort them up when they were hard wrought, they would give them a Sup or two of Wine; which the Viceroy's Officers would, without any Ceremony, fetch out of the Viceconsul's and *French* Merchants Cellars.

The generality of the Bashaws are rapacious, and in regard they buy their Places at *Constantinople*, where every thing goes by Auction, they spare nothing to lick themselves whole. He of *Canea* having, at entering on his Government, receiv'd from our Factory among other Presents a Vest of rich Brocade, he sent to ask such another; and wonder'd that *French* People, who are noted for Good Breeding and Polite Manners, should occasion

sion a Disorder in his Family: adding, that the Consul should have known he had a couple of Wives, and consequently could not give the Vest to one, without disobliging the other. This Demand being five or six times repeated, the Consul sent answer there were none of those Stuffs to be had in that Country, but he must wait till they could be fetch'd from *France*. In fine, he was teaz'd so, that a second Vest was deliver'd to the Bashaw, by order of the Company. The *Turks* must never be us'd to Presents, or those Presents must never be discontinu'd: they look on the first as a Contract for the future. The toppingest Lords think it no shame to beg, and laugh at you if you talk of Generosity.

We happen'd to be in the City of *Candia*, the night before the lesser Bairam; that is to say, the Eve of the Day on which the Caravan of Pilgrims arrives at *Mecha*. The Commander of the Janizaries march'd round the Town in Cavalcade, with the Captains of Companies and the subaltern Officers; the People were busy in cutting the throats of Sheep and Lambs at the doors of the principal Houses: the Peasants crouded the streets with those Creatures alive, on their backs, in the same Attitude as the Good Shepherd is usually painted. The Heads of these Animals they smear with red, yellow, or blue; and then make Presents of 'em up and down: this Rejoicing holds three days. The 30th of *May*, the Day of Pentecost, and the first Day of the Bairam, we went to the Bashaw's House, where by his order were dish'd out early in the morning, after their religious Worship was over, no less than fifty Muttons or Lambs, some roasted whole, or cut in quarters; others boil'd, or in Ragoos: nor was there any want of Pullets and Rice. We had the pleasure to behold the *Turkish* Rabble scrambling for this Meat, and snatching it from one another, either to eat it themselves or carry it off:

the Viceroy standing all the while at a grated Window, ready to split with laughing: 20 or 25 Fellows playing on Instruments, Drums, Trumpets, Bagpipes, Tabors, and the like, seem'd to increase the Disorder; these Musicians went in a Body to the prime Men of the Town, for Donatives. *M. Valentin*, Viceconsul of *France*, at whose House we were, order'd them twenty Crowns: the Eve of the Feast he had sent the Viceroy a Present of Coffee, Sugar, and Confects. There's not the meanest Water-Porter but will have a hand in this Festival: these go to the principal Mens Houses, where they empty their Water-Budgets on the Threshold, to shew their Respects, or rather to get a few Parats [*a*]. In every House there's Merry-making; some dancing, others eating and drinking: here they repeat Verses, there they range the Streets with musical Instruments; while others take their pleasure on the Water. In short, this Nation, so grave, and which always seems to be on one pin, is of a sudden quite off the hinges, and runs about like so many mad things: happy that these Festivals return no oftner!

Your Lordship will believe me, without swearing, that we were perfectly sick of these Gambols; but our Guides durst not proceed a step during the three days of the Bairam. All this while we had met with nothing very extraordinary in *Candia* relating to Plants, and we pleas'd our selves with hopes of finding something uncommon towards the South. We began therefore our Journey to *Girapetra* the last Day of *May*, and we lay eighteen miles off of *Candia*, at a Town call'd *Trapsano*, where they drive a great Trade in Earthen Pots, Pans, and huge [*b*] Cruses for Oil. We had a mind to take in our way the Valley of *Mirabeau*: for which

[*a*] A Coin worth eighteen Deniers.

[*b*] Iarros.

reason the next day we set our Faces towards those great Mountains Northward. We went and lay at *Plati*, another Village, ten miles from *Trapsano*, after we had cross'd over many a frightful Hill, from whence we could see the Snow, which all the Year round covers the tops of those Mountains. 'Tis being so near this Snow, that makes the Wine of *Plati* so flat: the Grape hardly ever ripens there, and the Wine they brought us seem'd to be Wine *de Brie*: and yet we found abundance of Plants there. The Plain of [*a*] *Plati* used to pay the *Venetians* 40,000 [*b*] Measures of Wheat by way of Tithe: for want of hands, the Country now is in a very sorry condition. The *Turks* never trouble themselves for the matter. Besides the Capitation-Tax, they exact half what Corn each Inhabitant gets off the ground.

Through a Passage full of Precipices, we entred, the 2d of *June*, into the Valley of *Mirabeau*; shut in with other Mountains, which look'd very agreeable to the Eye, the Valley being dispos'd in manner of an Amphitheatre, from whence it stretches out as far as to the Sea. All this Tract abounds in Oil and all sorts of Grain, as being populous enough and well labour'd. That night we reach'd *Commeriaco*, a Town fifteen miles from *Plati*: here we lay at the Sign of the Moon and seven Stars (*anglicè* in the open Air) among certain Monks, who had remov'd all the Furniture of the House into the Church, to make way for the Silk-Worms in the Cells and Dormitories. The 3d of *June* we arriv'd at *Criiza*, about three a clock in the afternoon. This Town stands on the highest part of a very fruitful Plain, at the foot of a steep Rock, abounding with noble Plants. From this place we discern'd the Road of *Mirabeau*, which is very much ex-

[*a*] Or of *Siti*.[*b*] Each weighing 45 Pound.

pos'd, tho' it seems to be cover'd by high Mountains. The Cadi of *Critza* desir'd we would come to his House, to feel his Pulse: 'tis the way of the *Turks*, tho' they ail nothing. His Abode was in a noble Park: almost every Alley in it was terraced and planted with Orange, Pomegranate, Cypress, and Myrtle-Trees; the Kitchen-Garden is full of Apple, Pear, and Apricock-Trees, kept *a la mode de Turkey*, that is, left to themselves, as if they were in a Forest. The House is ready to fall about one's Ears, for want of repairing the top: it once belong'd to a Family of the *Cornaros* of *Venice*, as appears by some Remnants of Inscriptions.

The 4th of *June* we went down to the Road of *Mirabeau*, in view of the great Mountains of *la Sitie*, known to the Ancients by the name of [a] *Diète*, about twelve miles and a half from Cape *Salomon*. The Island is very much pinch'd in between the Road of *Girapetra* and *Mirabeau*. In less than two hours we got to the Town: the land being pinch'd, as I said, is what makes the Peninsula, where in time past stood the Town of *Præsos*, the Capital of the *Êteocretes*, whom *Homer* calls Men of high Spirits: they had erected a Temple to *Diètean Jupiter*, but this Town was destroy'd by the Inhabitants of *Girapetra*, alias *Hierapytna*.

Hierapytna was a good Place when *Metellus* undertook the Conquest of *IEPAPIYTNA*. *Crete*. *Aristion*, after he had beaten *Hierapytna*, or *Lucius Bassus*, retreated thither, and *Hierapetra*. *Girapetra*. put it into a very defensive Condition. *Octavius*, [b] after he had been worsted by *Metellus*, repair'd thither likewise, to confer with *Aristion*: Advice being brought them that the forenamed

[a] Η Δίη ὁδὸς ἐν τῇ Κρήνῃ. Strab. Rer. Geog. lib. 10.

[b] Diod. Sic. Bibliot. Hist. lib. 36.

General was coming to besiege them in Person, they quitted the Castle, and sail'd away.

At present *Girapetra* is a small Town, defended by a square Fort, built upon a [a] crooked Coast, on all sides expos'd: from hence are discern'd the Rocks call'd the [b] *Isles of Asses*. The Ruins of the old Town consist of some very thick Quarters of Walls, and several pieces of Pillars up and down in the fields. *Gruterus* records some Inscriptions of *Hierapytna*, and there are extant some [c] Medals of *Caligula*, on the Reverse whereof is an Eagle perch'd as it were upon a Thunderbolt: the Tree which is by the side of the Eagle seems to be a Palm-Tree. Now I am speaking of these Medals, I remember there are no Palm-Trees about *Girapetra*, and but very few in the whole Island; the Dates they eat there, being brought from *Africa*. *M. Spanheim* mentions another [d] Medal of the same Town, whose Genius is represented by a Woman's Head charg'd with Turrets: on the Reverse is also a Palm-Tree and an Eagle. As for these pretended Palm-Trees, they are so bunglingly done, that they may pass for Pines. I very well know, *Theophrastus* affirms there were several sorts of Palm-Trees in *Crete*; but that Author never travel'd any where himself, and hardly advances any thing but by hearsay. We must likewise observe, that the Medal we are speaking of has a Border of a couple of Olive-Branches; this is a very common Tree about *Girapetra*: Perhaps the Intent of representing this Tree, as also the Pine, was to indicate that these two Trees were what grew most frequent about the City; the Pine on the Mountains, and the

[a] Εἰς κόλπον δὲ εἰς τὴν ἡ πόλιν. Strab. *Rer. Geog.* lib. 10.

[b] Γαυδαρονήσοι. Chrysa & Gaudos. Plin. *Hist. Nat.* lib. 4. cap. 12.

[c] Legend. ΕΠΙ ΦΛΑΟΥΤΟΥ ΙΕΡΑΠΥΘΟΝΙΩΝ. ΕΠΙΛΑΥΤΟΥ ΙΕΡΑΠΥΘΟΝΙΩΝ.

[d] Legend. ΙΕΡΑΠΥΘΟΝΙΩΝ ΙΜΕΡΑΙΟΣ.

Olive in the Champain, where they are careful in watering it. Our Countrymen come here to freight Oils, Cheefe, and Wax.

Strabo, for determining the Breadth of the Isthmus of the Peninsula of *la Sitie*, seems to have opposed the Town of *Minoa* against that of *Hierapytna*; between which he places *Lyctium*. If this be so, then *Minoa* can't be far from the Ruins of the Castle of *Mirabeau*; and the distance which we have observ'd corresponds to that of *Strabo*, who makes this Isthmus to be about [a] seven miles and a half broad.

The 5th of *June* we went to visit the great Mountains, which are on the Northwest of *Girapetra*: they are Continuations of Mount *Ida*. [b] *Strabo* informs us, that the City of *Hierapytna* took its name from a Mountain call'd *Pytna*, which in all probability is the Mountain of *Males*: that City went by the name of *Cyrba* before, as *Stephens* the Geographer relates; then *Pytna*, afterwards *Camirus*, and at last *Hierapytna*. *Ptolemy* [c] calls it *Hierapetra*, which is now turn'd into *Girapetra*.

We went the same day and lay at *Calamasca*, a Village within seven miles of *Girapetra*. The 6th of *June* we pass'd through *Anatoli*, and got to *Males*, about eight miles off *Calamasca*: we ascend these Mountains without once losing sight of the Southern Sea. The 7th of *June* we made the best of our way, and yet were fain to spend the night in a strange By-place, near a Fountain, where we supp'd by the Light of a dozen huge Holm-Trees, and as many [d] Kermes or Scarlet-Berry-Trees, which our *Greek* Conductors set fire to: these light-

[a] 60 Stadia. *Rer. Geog. lib. 10.*

[b] Τῆς δὲ Ἰδης λόφος Πύτνα, ἀφ' ἧς Ἱεράπυτνα ἢ πόλις. *Strab. Rer. Geog. lib. 10.* [c] Ἱερά Πέτρα. *Ptol. Geog. lib. 3. cap. 17.*

[d] *Ilex aculeata, cocciglandifera. C. B. Pin. 425. A Tree producing the Vermilion or Scarlet Grain.*

ed us all the night long, and excited in the Air a Warmth that was very comfortable to us. That day we got no farther than the first Snows at the foot of other Mountains far higher, on which we walk'd the day after. Though these Mountains are very cold, yet the Holm-Oaks are very flourishing, and the Kermes grow as tall as our common Oaks: there are also fine [a] Maples, with Leaves slash'd into three points. Nothing is more surprizing than a sort of [b] Plumb-Tree, which all these Rocks are embellish'd with, and which flourishes in proportion to the melting of the Snow: its Stalks are not more than half a foot in height; the Branches are very bushy, loaded with Flowers of a flesh-colour: its Fruit is hardly bigger than a white Gooseberry.

The Wild Goats [c] mention'd by *Solinus*, and which [d] *Belonius* has given a Print of, run up and down these Mountains in Herds; the *Greeks* call them *Agrimia*, a Name they give to all Deer. We wonder'd to see Olive-Trees in these Parts, and so near the Snow too, springing up naturally, and most of them resembling those which are rais'd by Art: wild Olive-Trees are distinguishable not only by the Fruit, but also by the Leaf, which is rounder and harder. If *Hercules* the [e] *Cretan* had been inform'd that these Olive-Trees grew in *Crete*, he would not have given himself the trouble of going among the [f] *Hyperboreans*, to bring them into

[a] Acer Asphendannos. Belon. Obs. lib. 1. cap. 17. Acer Cretica, P. Alp. Exot. 9.

[b] Prunus Cretica, montana, minima, humi fusa, flore fuaverubente. Corol. Inst. Rei Herb. [c] Ager Creticus sylvestrium caprarum copiosus est. Solin. Polyhist. c. 11.

[d] Observ. lib. 1. cap. 13.

[e] Or the Idean, and the Curetes.

[f] Pausan. Descript. Græc. in Eliacis prior.

Greece. *Diodorus Siculus* [a] with good reason observes, that *Minerva* transplanted from the Woods into Orchards your domestick Olives; there are whole Mountains cover'd with them, on the road from *Smyrna* to *Ephesus*.

After we had wander'd about in the Snow, and pick'd up such Plants as occur'd, we went down to *Males*, and so to *Girapetra*, the 9th of *June*. The 10th we took the shortest Cut to *Candia*, where we tarry'd the 13th, and lay at *Dinasta* the 14th; the 15th we lay at *Daphnedes*; the 16th on the Coast of *Almyron*, partly wet and partly dry, among the Rushes: the 17th at *Canea*, where having discharg'd our selves of our Luggage, we again visited the Neighbourhood of that City and Cape *Melier*, to look upon some Vegetables that were but just springing up the beginning of the past Month.

The 28th of *June* we left *Canea*, to go see Mount *Ida*, the Labyrinth and the Ruins of *Gortyna*. Our first Stage was *Almyron*, our second *Retimo*. The 30th we went and lay at the Convent of *Arcadi*, within twelve miles of *Retimo*.

ARCADI.

This Convent, the handsomest and richest of all the Monasteries in the Island, seems to have retain'd the Name of the ancient City of *Arcadia*, mention'd by [b] *Seneca*, *Pliny*, and *Stephens* the Geographer: but it is strange that *Seneca* and *Pliny* should presume to vouch *Theophrastus* to an incredible thing; namely, that after the Destruction of this Town, all the Springs round about were dry'd up, and never ran more till it was rebuilt. In times past, [c] *Arcadia* was honour'd with the third Bishoprick of the Island: all that's now left, is a great Convent seated in a Plain, like a Platform, on

[a] Biblioth. Hist. lib. 5.

[b] Quæst. Nat. lib. 3. cap. 11. Plin. Hist. Nat. lib. 31. cap. 4.

[c] Novel. Imp. Leon.

the top of a Mountain, at the foot of Mount *Ida*. The Access of this Platform is through an agreeable Valley, divided into Orchards, Vineyards, and arable Lands; overspread, in such places as are unmanur'd, with Holm-Oaks, Kermes, Maples, Phillyrea, Myrtles, Mastick-Trees, Turpentine-Trees, Pistachoes, Laurels, Cypress, Storax. The place is full of Springs and Rivulets, and revives the Idea of ancient *Crete*; which, as [a] *Strabo* describes it, is still to be perceiv'd here.

The main Pile of Building is grand and regular; the Church has two Naves, adorn'd with *Gothick* Pictures. Is it not a surprizing thing, that the *Greeks*, whose Forefathers so justly follow'd Nature, should degenerate into the Taste of the *Goths*, who were such ill Imitators of her? This can be no otherwise accounted for, than because fine Performances require too much Time and Study. In this House there are about a hundred [b] Monks, and two hundred Out-liers, employ'd in Husbandry and improving their [c] Farms. The [d] Superior, a genteel-spirited Man, entertain'd us with wonderful Civility: Persons in his Post being for the most part grave, and of a venerable Mien, 'twould be an Affront to offer them Money when one goes away: the Custom is, to drop a few [e] Sequins into the Basin of the holy Bread, which they present to you when Mass is over.

The Cellar is one of the handsomest places of the whole Monastery: there are no less than 200 Butts of Wine in it; the best Piece is mark'd with the Superior's Name, and no body dare touch it without his leave. By way of blessing this Cellar,

[a] Ἐπὶ δὲ ὀρίνῃ καὶ δασεῖᾳ νῆσος. ἔχει δὲ ἀλῶνας εὐκαίρους. Geog. lib. 10. [b] Caloyers. [c] Μελόχι. Farm.

[d] Ἡγούμενος, Chief.

[e] A Gold Coin worth two Crowns and a half.

he once a year, after Vintage is over, repeats the following Prayer, printed in the *Greek Ritual*: translated, it runs thus; O Lord God, who lovest Mankind, cast thy eyes on this Wine, and on those that shall drink it; bless thou our Butts, as thou didst of old the Well of Jacob, the Pool of Siloam, and the Drink of thy holy Apostles. O Lord, as thou wast pleas'd to be present at the Wedding at Cana, where by changing Water into Wine, thou madest thy Glory manifest; send down now thy Holy Spirit on this Wine, and bless it in thy Name. Amen.

The Lands of this Religious House reach as far as to the Sea towards *Retimo*, and to the top of Mount *Ida* on the South. We were told that the Monks had gather'd this year above four hundred Measures of Oil, tho' one half of their Fruit was lost for want of hands to get it in. Below *Arcadi*, verging to the Sea, is the Convent of *Arseni*, which is reported to be a very handsom Building; but we had not time to visit it.

The first of July we steer'd our Η ΙΔΗ ΟΡΟΣ.
course to Mount *Ida*, in company Ida Mons. Mount
with two Friars, who were order'd Ida.
by the Superior of *Arcadi* to conduct us through the Deserts, which our Guides were strangers to. Our Convoys brought us to a Fountain eighteen miles from the Convent, and ten miles from the top of Mount [a] *Ida*. There's no going on horseback beyond this Spring: the whole Country here is quite bare, and very stony. We left our Horses to the Care of a Monk, who has a Lodge by this Fountain, and is a sort of a Stud-master to the Monastery. Our Guides took with them Provision for three days. The two Monks taking their leaves of us, we were

[a] Ψιλορει in vulgar Greek as much as to say, High Mountain, ὑψηλὸν ὄρος. Εν μέσῳ τῆς νήσου τὸ Ἰδαῖον ὄρος ὑψηλότερον. Strab. Rer. Geog. lib. 10.

left to the Stud-master, who conducted us to a Sheep-fold six miles from the Fountain: we were oblig'd to stop here, and tho' it was a very uncomfortable place to take up one's Quarters in, yet it was necessary to us, because it was the only place that had Water all thereabouts. From this Well to the top of the Mountain, they reckon four miles: we ascended it with much difficulty, on the third of July.

This mighty Mountain, which covers almost the middle of the Island, has nothing of note but its Name, so renown'd in ancient History. This celebrated Mount *Ida* exhibits nothing but a huge, overgrown, ugly, sharp-rais'd, bald-pated Eminence; not the least shadow of a Landskip, no delightful Grotto, no bubbling Spring, nor purling Rivulet to be seen: there is indeed one poor sorry Well with a Bucket, to keep the Sheep and Horses from perishing with Thirst. All the Cattle bred on it are a few scrubby Horses, some Sheep and starveling Goats, which are forc'd to brouze on the very *Tragacantha* [a]; a Shrub so prickly, that the *Greeks* call it Goats-thorn. Begging [b] *Dionysius Periegetes's* pardon, as likewise his Commentator's, the Archbishop of *Theffalonica*; the Praises they bestow'd on this Mountain seem to be strain'd, or at least are now past their Season. They who have advanc'd, that the upper parts of Mount *Ida* were quite [c] bald, and that Plants could not live there for Snow and Ice, came much nearer the Truth. *Theophrastus* talks of a sort of Vine growing here, and *Pliny* has done no more than translated the Description of it. We look'd about to see if we could

[a] Τραχανάνδα, Hirci Spina.

[b] Orbis Descript. ver. 581. Eustath. in vers. eundem.

[c] Φαλάγγαι ἄγρυ τῆς Ἰδῆς, &c. Stephan. Bysant. Ἡ δὲ ἄμπελος φύεται ἐν τῇ Ἰδαίᾳ περὶ τὰς φαλάγγας καλυμμένας. Theoph. Hist. Plant. lib. 3. cap. 17. Plin. Hist. Nat. lib. 14. cap. 3.

find any such Vine, but to no purpose; and yet it can't be doubted but those Authors meant Mount *Ida* of *Crete*: for on that of *Phrygia* there's neither Snow nor Ice to be seen. On whatever side we turn'd our eyes, from one Heighth to another, we saw nothing but bottomless Quagmires, and deep Abysses fill'd with Snow ever since the Reign of King *Jupiter*, the first of the Name.

From the top of Mount *Ida*, which is the highest place of the Island, you discern the Sea, South and North; but why all this pother to see it at such a distance? and yet this was the reason of its being call'd *Ida*, in the earliest Antiquity. According to [a] *Helladius*, it was the common Appellative of all Mountains from whence a great Extent of Country could be discover'd: and if [b] *Suidas* may be credited, all Forests that afford an agreeable Prospect, were call'd *Ide*. As for us, whose Heads at that time were not bent to such book-learn'd Thoughts, and out of humour that we found nothing but Flint-Stones, and but a few uncommon Plants, being scarce able to draw one Leg after the other; yet that we might have nothing to upbraid our selves withal, we exerted our utmost Strength to reach the farthermost Summit, in spite of the Winds which beat us back again; and getting under the covert of a perpendicular Rock, a fancy took us in the head to make a little Sherbet. That which the *Turks* usually drink, is nothing but an Infusion of Raisins, into which they throw ye a handful of Snow: the Ptisane of the *Hotel-Dieu* of *Paris* is a much better Draught. We fill'd our Cups with clean crySTALLIZ'd Snow-Drops, and here and there a Lay of Sugar between: on this we pour'd a quantity of excellent Wine; and then shaking the Cups, the whole presently dissolv'd. We did our selves

[a] Cited in the *Bibliothèque* of *Photius*.

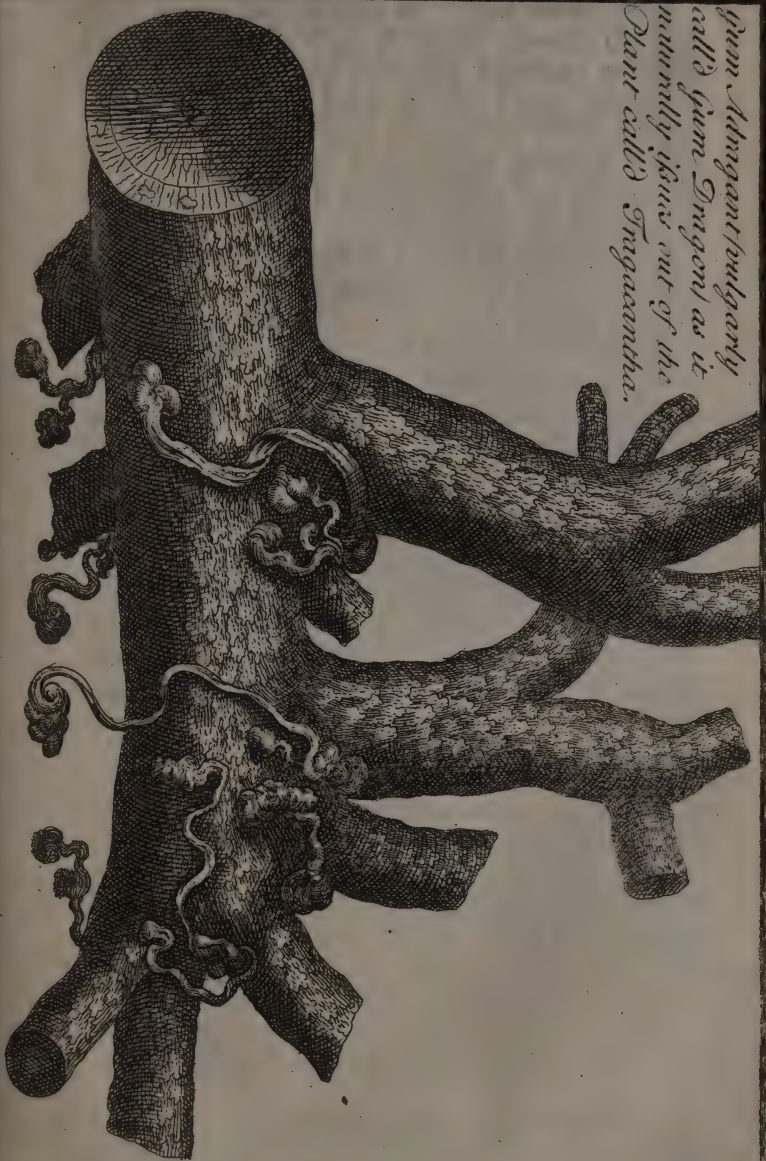
[b] *Idem*, videre:

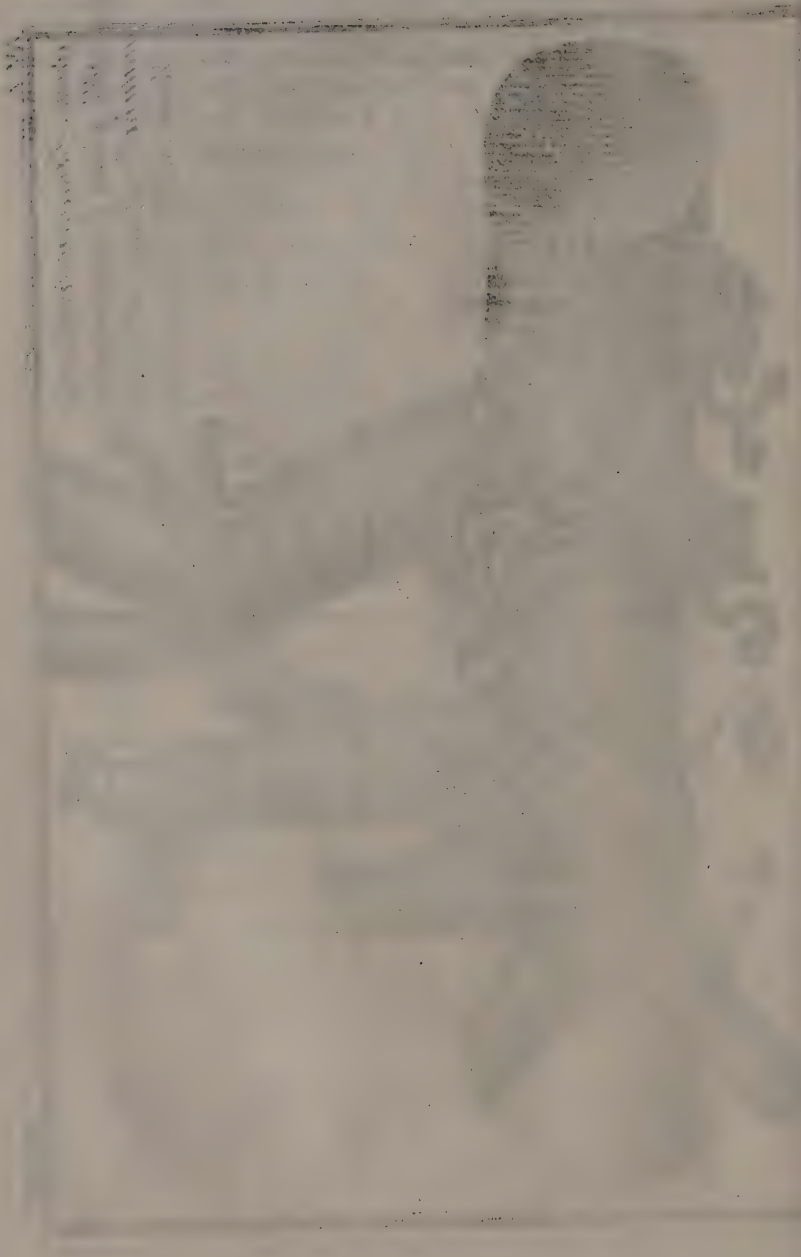
the Honour to drink the King's Health and wish his Majesty long Life and Happiness: after which, we the more manfully clamber'd up to the very point of this Rock, steep as it was. Whither would not one go, with such good Wine, and commanded by so great a Prince? This Wine was of the Colour of *Alicant*, without any Lusciousness, rich, racy, strong-body'd, deep-colour'd, perfum'd with a penetrating Spirituousness. The Superior of *Arcadi* made us a Present of it, or rather we had it in barter for some Polychrest Pills, and a few Doses of emetick Tartar, which some of his Religious had reap'd no small Benefit from. Emeticks suit the *Greek* Constitutions in many cases: most of them, especially the Ecclesiasticks, who, to give them their due, are none of the meagrest of the Country, have a broad Chest and a very capacious Belly, which is easily mov'd by the least Attacks of Antimony.

As for Plants, there's none on Mount *Ida* but what may more commodiously be come at on the Mountains of *Canea*; whose Freshness, Verdure, and limpid Streams are really inviting to a Herborizer. We had, however, the Satisfaction of fully observing the [a] Gum Adragant on Mount *Ida*. I can't understand how [b] *Belonius* comes to assert so positively that there's no such thing in *Candia*: sure he had not read the first Chapter of the ninth Book of *Theophrastus's* History of Plants. The little bald Hillocks about the Sheep-fold produce much of the [c] *Tragacantha*, and that too of a very good sort. *Belonius* and *Prosper Alpinus* were doubtless acquainted with it, tho' 'tis hardly possible, from their Descriptions, to distinguish it from the other

[a] *A Drug used by the Apothecaries, as likewise by Painters in Miniature.* [b] *Observ. lib. 1. cap. 17.* [c] *Tragacantha Cretica, incana, flore parvo, lineis purpureis striato.* *Corol. Inst. Rei Herb. 29.*

gum Adragant (vulgarly
call'd gum Dragon) as it
naturally issues out of the
Plant call'd *Tingacantha*.





kinds they make mention of. This Shrub spontaneously yields the Gum Adragant towards the end of *June*, and in the following Months; at what time the nutritious Juice of this Plant, thicken'd by the Heat, bursts open most of the Vessels wherein it is contain'd. It is not only gather'd in the Heart of the Trunk and Branches, but also in the Inter-spaces of the Fibres, which are spread in a round Figure or Circle like Rays of the Sun, as appears in the Trunk mark'd A. This Juice is coagulated into small Threads, which passing through the Bark issue out by little and little, according as they are protruded by the fresh Supplies of Juice arising from the Roots: this Substance being expos'd in the Air grows hard, and is form'd either into Lumps, or slender Pieces curl'd and winding in the nature of Worms, more or less long, according as matter offers: it seems as if the Contraction of the Fibres of this Plant contributes to the expressing the Gum. These delicate Fibres, as fine as Flax, being uncover'd and trodden by the Feet of the Shepherds and Horses, are by the Heat shrivel'd up, and facilitate the Emanation of the extravasated Juice.

'Twas not without some Surprise, we found that a Plant, which *Prosper Alpinus* made no Difficulty to list under the Species of *Tragacantha*, ought to have been plac'd among those of *Limonium* [a]. Who could imagine that there was any such thing in the world, as a Plant of this last kind with Juniper-Leaves? Now I'm mentioning Juniper, that which grows on Mount *Ida* rises not above two or three foot high: its Twigs spreading out on the sides, form a Shrub like the Juniper of the *Alps*, and there's no distinguishing them but by their Fruit: that of *Can-*

[a] *Limonium Creticum Juniperi folio. Corol. Inst. Rei. Herb. 25. Echinus, id est Tragacantha altera. P. Alp. Exot. 56.*
dia

dia is as large and as red as that of the [x] red-ber-ry'd Juniper so frequent in *Provence* and *Languedoc*. Besides the dry Wood of the *Candia* Juniper is colour'd and scented just like that kind of *American* Cedar, with which at *Paris* they make Borders for Stamps.

For want of better Accommodation, we were forc'd to come back to the Sheep-coat. The next day, being the 14th of *July*, we dined at the Spring where we had left our Horses; and striking towards the Southwest, we descended down horrible Precipices, almost winding about like a Snail as far as the foot of Mount *Ida*, the View whereof grew more and more frightful: afterwards we were all of a sudden ravish'd with a delectable Contrast. We enter'd into a large open Valley between Mount *Ida* and Mount *Kentro*, all over planted with Olive, Orange, Pomegranate, Mulberry, Cypress, Walnut, Myrtle, Bay, and all sorts of Fruit-Trees; the Villages are numerous, and the Waters admirable. Mount *Ida* is a huge Lembick, which supplies all around it with Liquor, viz. almost one third of the Island. The Valley we speak of loses it self insensibly in the finest and fruitfulest [b] Plain of all *Candia*; this Plain stretches as far as *Girapetra*.

We, according to custom, retir'd to a Monastery; the Name of it is [c] *Asomatos*, that is to say, the Monastery of Angels: the Superior, who spoke *Italian*, accommodated us the best he could; and understanding that we were in pursuit of Simples, he shew'd us some *Colocasia* along the Brooks thereabouts. We were exceedingly rejoic'd to meet with a Monk that was going to *Canea*: he was so kind

[a] *Juniperus Cretica*, ligno odoratissimo. *Kίδεος* Græcorum recentiorum. *Corol. Inst. Rei Herb.* 41.

[b] *La Messaria*, or *Masseria*.

[c] *Ασώματος*, un-body'd, or the Monastery of Angels.

as to take charge of a Packet of Letters for our Consul, who was dispatching a Bark to *Marseilles*. I with Pleasure laid hold of the Opportunity of assuring your Lordship that I am,

MY LORD,

Your very humble and

Most obedient Servant,

TOURNEFORT.

LETTER II.

*To Monseigneur the Count de Ponchartrain,
Secretary of State, &c.*

MY LORD,

IN regard our Enquiries were not limited to Natural History alone, we left *Asmatos* the fifth of July, to go see the Ruins of *Gortyna*, 24 miles distant from that Monastery. We pass'd through *Apodoulo*, a Village within six miles of it; and still coasting along Mount *Ida*, cross very barren Mountains, where nothing grows but the prickly Pimpernell; we took up our Lodging very near the Sea, Southerly, at la [a] *Trinité*, another Town six miles and a half from *Apodoulo*. The sixth of July we pass'd through *Novi-Castelli*, a Hamlet ten miles off, where we arriv'd in very good time. The Ruins of *Gortyna* are but two miles from this place.

Description of Candia continu'd.

[a] *Ἀγία Τριάδα.*

GORTYNA. The Origin of *Gortyna* [a] is as obscure *Γορτίνα*. as that of most ancient Towns. What signifies it to us, whether its Founder was [b] *Gortyn*, *Rhadamanthus*'s Son, or [c] *Taurus*, he that ran away with *Europa* on the Coast of *Phœnicia*? Certain it is, that after the Decadence of *Gnossus*, which the *Romans* made it their business to humble, *Gortyna* [d] became the most puissant City of *Crete*; nay, it had shar'd the Sovereignty of the Island before the *Romans* Conquest of it. *Hannibal* thought himself safe there against those very *Romans*, after the Defeat of *Antiochus*: [e] the vast Treasure which that fam'd *African* carry'd thither, rais'd him a great many Enemies; but he screen'd himself from their Insults, by pretending to deposite his Riches in the Temple of *Diana*, whither he caus'd to be carry'd some vessels fill'd with Lead. Not long after, he repass'd into *Asia*, with his Gold, which he had hid within the Images of the Deities he worship'd.

The Ruins of *Gortyna* [f] are not above six miles from Mount *Ida*, at the foot of low Hills, as you enter the Plain of *Messaria*, which is properly the Granary of the Island. These Ruins shew indeed how magnificent a City it once was, but 'tis impossible to look on them without concern: they plough, sow, feed Sheep among the Wrecks of a prodigious quantity of Marble, Jasper, Granate-Stone, wrought with great Curiosity: in the room of those great Men who had caus'd such stately Edifices to be erected, you see nothing but poor Shepherds, who are so stupid as to let the Hares run be-

[a] Strab. & Ptol.

[b] Descri. Græc. in Aread.

[c] Cedren. Compén. Hist.

[d] Strab. Rer. Geog. lib. 10.

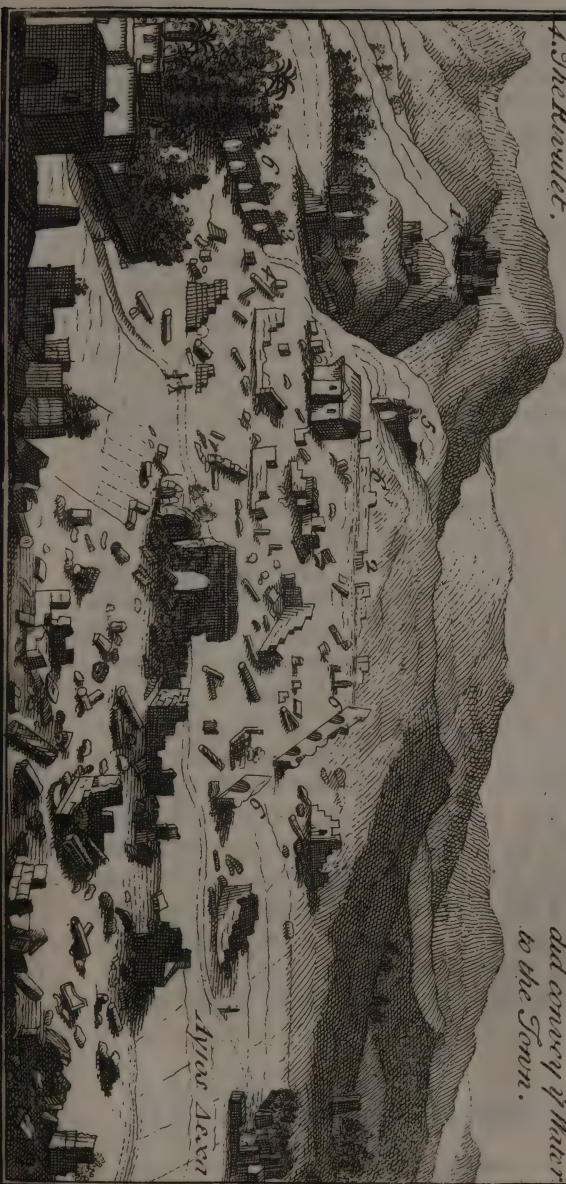
[e] Justin. Hist. lib. 32. cap. 4.

[f] Κεῖται δὲ ἐν πεδίῳ καὶ τῶν Γορτυνίων πόλεις. Strab. Rer. Geog. lib. 10.

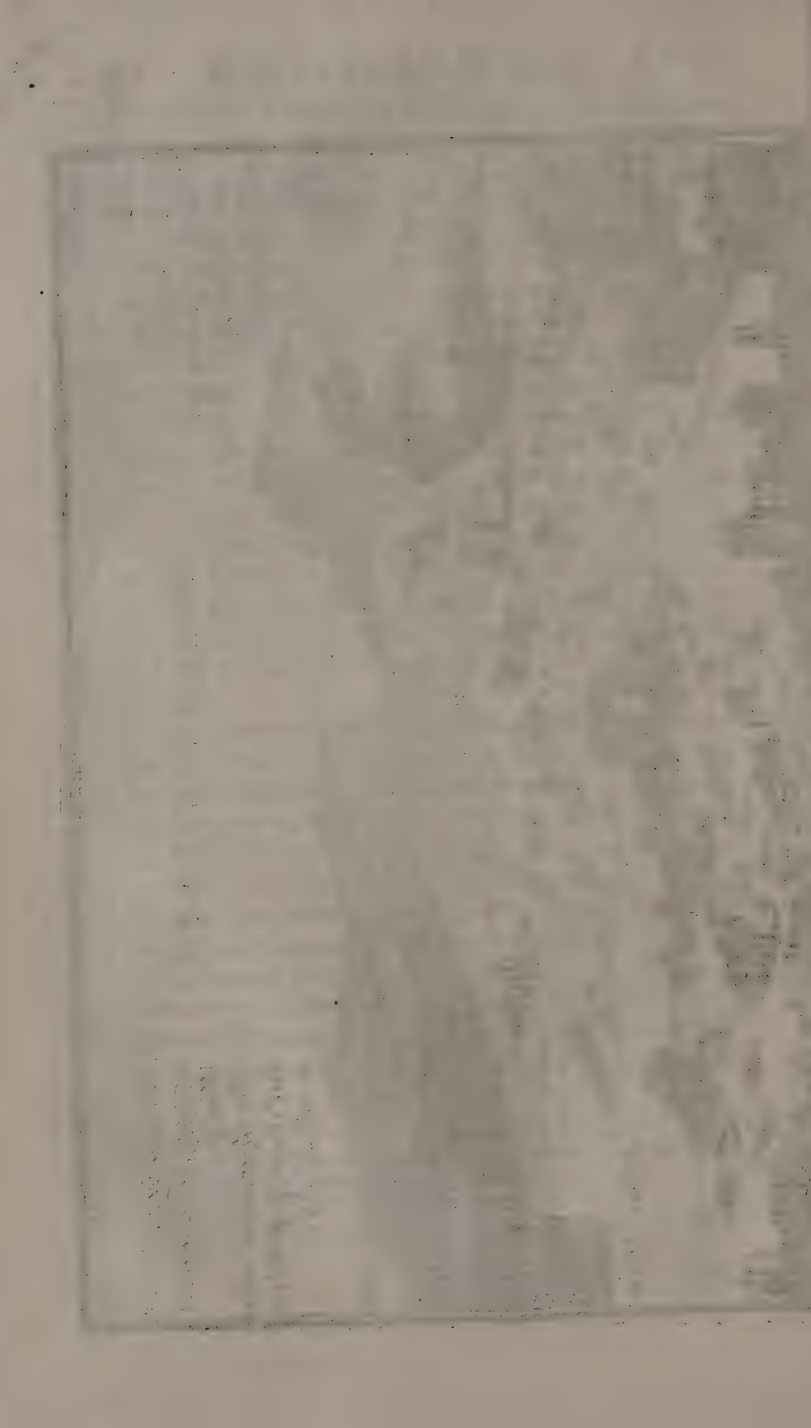
1. The Castle.
2. The Town.
3. Vault by side of the Rivulet.
4. The Rivulet.

Ruins of GORTYNA.

5. The Spring that is the Supply of Town Water.
6. The Aqueduct that did convey of Water to the Town.



Ayas Aeyan



tween their Legs, without meddling with them; and Partridges bask under their Noses, without offering to catch them. The chief thing we discover'd among these Ruins, was a Relick of one of the City-Gates tho' the best Stones of it are missing, yet it is still evident that the Arch was finely turn'd; the Walls which are contiguous to this Gate may have been those which [a] *Ptolemy Philopator*, King of *Egypt*, had caus'd to be rais'd; the Masonry of them is very thick, and fac'd with Brick. This Quarter seems to have been one of the best of the Town; we met with two Pillars of Granate, eighteen foot long: not far off are yet to be seen divers Pedestals, rang'd equally two by two on the same Line, for supporting the Columns of the Frontispiece of some Temple. Here are a world of Capitals and Architraves; peradventure they are the remains of the Temple of *Diana* before mention'd, or of that of *Jupiter* [b] to whom *Menalaus* sacrific'd, after he had heard the News of his Wife *Helena's* Flight, according to *Ptolemæus Hephestion's* Report, which *Photius* has preserv'd some Extracts of. As for *Apollo's* Temple, mention'd by *Stephens* the Geographer, it stood in the middle of the [c] Town, and consequently remote from the place we are now describing. Among other Columns still remaining, there are some of an exceeding Beauty, cylindrical, and gutter'd spirally; the thickest are not more than two foot four inches diameter. It is notorious, the *Turks* have carry'd away the finest of them, and accordingly there's a [d] Village within two Musket-shot of these ruinous Fragments, where the Garden-Gates are of two antique Columns, between which they place a Hurdle of Wood for a Door. This

[a] Strab. *ibid.*

[b] *Jupiter Hecatombeus*, in *Phot. Bibliot. lib. 5.*

[c] *In the Pythium.*

[d] *Ἐν τῷ Δέκα, Town of the Ten Saints.*

This Place was call'd *Alona*: it has gone by the name of the Town of the *Ten Saints*, ever since the ten illustrious Christians, Natives of this Island, suffer'd Martyrdom there in the Persecution of the Emperor *Decius*: These Martyrs were [a] *Theodulus*, *Saturninus*, *Euporus*, *Gelasius*, *Eunicianus*, *Zeticus*, *Cleomenes*, *Agathopus*, *Basilides*, *Evaristus*. The Chapel of this Village is still crouded with antique Columns, but there's nothing to be seen of the Tomb of the Martyrs, mention'd by the Continuator of *Constantine* [b] *Porphyrogenetes*. These Martyrs are represented in the principal Picture in two Rows, in the same Posture and on the same Line, erect and stiff as Stakes. The *Greeks* celebrate their Festival the 23d of *December*, and the *Latins* have follow'd them therein.

Among the Ruins of *Gortyna* are Columns of red and white Jasper, resembling that of *Cosne* in *Languedoc*: others we saw just like *Campan*, which is used at *Versailles*. As for Figures, there are but few, the best having been carry'd away by the *Venetians*. The Statue which is on the Fountain of *Candia*, hard by the Mosque beyond the [c] Market-place, was fetch'd from among these Ruins: the Drapery of it is excellent, but the Figure is without e'er a Head; the *Turks* having an Abhorrence to the Representation of the Heads of things animate, unless upon Coins, which they are fond enough of, no People more. Rumaging in a By-place, we met with half a Figure in Marble well-drapery'd: the Leg was artfully jointed, and the Toes wonderful.

At the farther end of the Town, between the North and the West, hard by a Brook which doubtless is the [d] River *Lethe*; which if we may give credit

[a] *Surius*.[b] *Lib. 2.*[c] *Bazar*.[d] *Διάρρηξις δὲ αὐτὴν ὄλην ὁ Ἀθηναῖος ποταμὸς*. *Strab. Rer. Geog. lib.*

credit to *Strabo* and *Solinus*, ran among the Ruins of *Gortyna*; are to be seen some curious Remains of an ancient Church, in the Quarter call'd *Metropolis*. Though the Architecture of this Church is good, yet towards the left there's a piece of Painting half effaced, but quite of the *Gothick* Taste; it was in all probability a Representation of some Story of the Virgin: there are still legible in large Characters [a] *MP. ΘΥ.* We were not able to unfold a large Inscription in *Greek*, which is in the Chancel: it is plac'd too high, and much worn by Time. We however fancy'd there was somewhat of the Name of *Cyrille*, which is not unlikely: for *Hi-* ΚΥΡΙΑΛΛΟΣ.
story makes mention of two *Cyrilles* Bishops of *Gortyna*, one martyr'd about the beginning of the third Age under the Emperor *Decius*, and the other by the *Saracens* in the ninth Age under *Michael the Stammerer*. We inquir'd concerning these holy Bishops, among the *Papas* thereabouts; but they knew nothing of the matter. One of them told us, that *Titus*, to whom *St. Paul* wrote an Epistle, was Nephew to a Bishop of *Gortyna*; wherein he was egregiously mistaken. *Titus* [b], whom *St. Paul* calls his dearly-beloved Son, was himself the first Bishop of *Crete*; and it is highly probable, his See was at *Gortyna*, which was at that time the principal City, and afterwards it had constantly the honour of being the first Bishoprick, of the Island.

Near to the Ruins of the Metropolitan Church, we met with more, which seem'd to be the Remains of some Monastery: the Shepherds there have built them sorry Sheltering-places, with huge pieces of antique Marble, among which there's a Capital

lib. 10. Gortynam amnis Lethæus præterfluit quo Europam Tauri dorso Gortynii ferunt vestitatam. Solin. Polyhist. cap. 11.

[a] Mater dei. [b] Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον Ἐπίσκοπον χειροτονηθέντα, &c. Epist. Pauli ad Titum.

adorn'd with two Rosettes, and a Cross of St. *John* of *Jerusalem*. The Town, doubtless, was not destroy'd till after the Establishment of the Knights Hospitallers, who now are at *Malta*. Their Institution began in 1099, by *Girard Tenque de Martigues* in *Provence*. Close by these Ruins, on the Brook-side, is the Residue of an Aqueduct, the Arch whereof is six or seven foot high: on the side of it is a noble Cellar vaulted by Bands, and which seems to have been a Reservatory for supplying another Aqueduct which is on the way to the Town of the *Ten Saints*; the Canal of this Aqueduct was barely a foot broad.

Theophrastus [a], *Varro* [b], and *Pliny* [c], speak of a Plane-Tree which was at *Gortyna*, and which used to shed its Leaves according as new ones sprouted forth: perhaps there are still some of this kind to be found among those which grow numerous along the River *Lethe*, which *Europa* swam up as far as *Gortyna*, on the back of her [d] Bull. This Plane-Tree, always green, was thought so odd a thing by the *Greeks*, [e] that they gave out that the first Loves of *Jupiter* and *Europa* were transacted under the shade thereof. This Adventure, however fabulous, was what in all appearance gave occasion to the Inhabitants of *Gortyna* to strike a [f] Medal, which is in the King's Cabinet, with *Europa* on one side, sitting melancholy on a Tree, partly the Plane and partly the Palm-Tree, at the foot whereof is an Eagle, to which she turns her back: the same Princess is represented on the other side, sitting on a Bull encompass'd with a Border of Bay-leaves. *Antonius Augustinus* [g], Archbishop of *Tarragona*,

[a] Hist. Plant. lib. 1. cap. 15.

[b] De Re Rustic.

[c] Hist. Nat. lib. 12. cap. 1.

[d] Solin. Polyhist. ibid.

[e] Μυθολογῆσι, δὲ ὡς ἐπὶ ταύτῃ ἐμειγνῆτῃ Ἐυρώπῃ ὁ Ζεὺς. Theoph. ibid.

[f] Legend. ΓΟΡΤΥΝΙΩΝ.

[g] Dialog. 1.

takes notice of the like Type. *Pliny* says, Endeavours were used to multiply in the Island the Species of this Plane-Tree, but it degenerated; that is to say, those of the new Plantation shed their Leaves in Winter, as well as the ordinary Planes.

There are yet extant Medals of *Gortyna*, struck with the Heads of *Germanicus*, *Caligula*, *Trajan*, *Adrian*, the [a] fairest of which is to be seen in the King's Cabinet: it tells, that they used to assemble at *Gortyna*, to celebrate the publick Games in honour of *Adrian*.

Besides the Inscriptions of *Gortyna* reported by *Gruterus*, which *Honorio Belli*, Author of some Letters to *Clusius*, concerning the *Cretan* Plants, had communicated to *Pigafeta*, we copy'd two, which had escaped the Investigation of *Belli*.

ΠΕΤΡΟΝΙΟΝ ΠΡΟΒΟΝ
 ΤΟΝ ΛΑΜΠΡΟΤΑΤΟΝ
 ΑΝΘΥΠΑΤΟΝ ΚΑΙ
 ΑΠΟ ΤΠΑΡΧΟΝ ΠΡΑΙΤΩΡΙΟΝ
 ΔΟΓΜΑΤΙ ΤΗΣ ΛΑΜΠΡΑΣ
 ΤΟΡΤΥΝΙΩΝ ΒΟΥΛΗΣ
 ΟΙΚΟΥ ΜΕΝΙΟΣ ΔΟΣΙΘΕΟΣ
 ΑΣΚΛΗΠΙΟΔΟΤΟΣ
 Ο ΛΑΜΠΡΟΤΑΤΟΣ ΥΠΑΤΙ
 ΚΟΣ ΑΝΕΣΤΗΣΕΝ.

By Decree of the Illustrious Senate of *Gortyna*, *Oecumenius Dositheus Asclepiodotus* of the most Illustrious Consular Dignity, erected this Monument to the most Illustrious Proconsul and Prefectus Pretorius, *Petronius Probus*.

Here follows one that is not so ancient.

[a] *Legend.* ΚΟΙΝΟΝ ΚΟΝΤΟΝ ΤΟΡΤΥΣ.

†ΕΠΙΘΕΟΔΩΡΟΥ ΤΟΥ ΑΓΓΛΩ^S ΑΡΧΙΕΠΙΣΚ
 ΚΑΠΙΛΙΟΥ ΤΟΥ ΠΕΡΙΒΛΑΝΘΥΠΑΤΟΥ
 ΕΥΤΥΧΩC ΑΝΕΝΕΩΘΗΚΟΥ... ΟΤΟΙΧΟC
 ΤΟΥ ΔΑΠΠΙΩΝΟC ΤΟΥ ΛΑΜΠ^S ΙΝΑΒ^S †

The Reverend Father [*a*] *Bernard de Montfaucon*, a Person of profound Learning, and of an universally-allow'd Capacity, has found out the true Sense thereof.

Ἐπὶ Θεωδῶρος τῷ ἀγίῳ ἀτάς ἀρχιεπισκόπος ἡ Α. Πιλίῳ τῷ
 πρεβλέπῳ ἀνθυπάτῳ δ'ιτυχῶς ἀνενεώθη Κε——ὁ τοῦ Χ^Θ
 ὡτάς Φλαβίῳ Ἀππίων^Θ τῷ λαμπροτάτῳ ἰνλασεῖς Β.

This Wall was happily rebuilt under the most Holy Archbishop Theodorus, and under the Illustrious Proconsul A. Pilius, in the second Year of the Consulate of the most Illustrious Fl. Appion.

Most of the other Inscriptions which are in the Fields thereabouts are either fractur'd, or so worn away, that there's no decyphering them. The Season advancing apace, and the most favourable time of the Year for Simpling being come, we were obliged to quit *Gortyna*, without being able to examine its ancient Ports. According to *Strabo* [*b*], the chief was at *Lebene*, ninety Stadia from the Town, towards the South, which is exactly true; for they reckon but thirteen Miles from the Ruins of *Gortyna* to the Sea, and twenty four Miles from the said Ruins to *Candia*. The other Port of *Gortyna* was at *Metallum*, within sixteen Miles of the Town, and more to the West than *Lebene*; for the *Lebenians* were Neighbours to the *Praisians*, a People beyond *Girapetra*, and consequently to the South-east of *Gortyna*. *Strabo* has so well mark'd the Situation of

[*a*] *Of the Congregation of S. Maur. Palæog. Græc. lib. 2. p. 175.* [*b*] *Her. Geog. lib. 10.*

most of the Towns of *Crete*, that it would be an easy matter to find them out; and yet our Geographers are very erroneous in placing them.

The first of *July*, after we had furnish'd our selves with Flambeaux at the [a] Arch-Priest's, we set forward to see the Labyrinth. This famous Place is a subterranean Passage in manner of a Street, which by a thousand Intricacies and Windings, as it were by mere chance, and without the least regularity, pervades the whole Cavity or Inside of a little Hill at the foot of Mount *Ida*, Southward, three miles from *Gortyna*.

LABYRINTH
of Candia.

The Entrance into this Labyrinth is by a natural Opening, seven or eight paces broad, but so low that even a middle-siz'd Man can't pass through without stooping. The Flooring of this Entrance is very rugged and unequal; the Cieling flat and even, terminated by divers Beds of Stone, laid horizontally one upon another. The first thing you come at is a kind of Cavern exceeding rustick, and gently sloping: in this there is nothing extraordinary, but as you move forward, the place is perfectly surprising, nothing but Turnings and crooked By-ways. The principal Alley, which is less perplexing than the rest, in length about 1200 paces, leads to the farther end of the Labyrinth, and concludes in two large beautiful Apartments, where Strangers rest themselves with pleasure. Tho' this Alley divides it self, at its extremity, into two or three Branches, yet the dangerous part of the Labyrinth is not there, but rather at its Entrance, about some thirty paces from the Cavern on the left hand. If a Man strikes into any other Path, after he has gone a good way, he is bewilder'd among a thousand Twistings, Twinings, Sinuosities, Crinkle-Crankles, and Turn-again Lanes, that he could scarce ever

[a] Protopapas.

get out again without the utmost danger of being lost. Our Guides therefore chose this principal Alley, without deviating either to the right or left; in traversing this Alley, we measur'd 1160 good Paces; it is from seven to eight foot high, ciel'd with a Stratum of Rocks, horizontal and quite flat, as are most Beds of Stone in those parts. And yet there are some places where a Man must stoop a little; nay, about the middle of the Route, you meet with a Passage so very strait and low, that you must creep upon all four to get along. Generally speaking, the grand Walking-place is broad enough for three or four to go abreast: its Pavement is smooth, not many Ups nor Downs: the Walls are either cut perpendicular, or made of Stones which formerly choak'd up the Passage, and which are dispos'd with a study'd regularity; but so many Alleys offer themselves on all sides, that you must take the utmost care how you proceed.

Being beforehand resolv'd to make the best of our way out of this subterranean Maze, our first Care was to post one of our Guards at the mouth of the Cavern, with order to fetch People from the next Town, to come and help us out, in case we return'd not before night: in the second place, each of us carry'd a large lighted Flambeau in his hand: thirdly, at every difficult Turning we fasten'd on the right hand Scrolls of Paper number'd: fourthly, one of our Guides dropt on the left small bundles of Thorns, and another scatter'd Straw all the way on the ground. In this manner we got safe enough to the farther end of the Labyrinth, where the grand Walk divides it self into two or three Branches, and where there are likewise two Rooms or Apartments, almost round, about four Toises in breadth, cut in the Rock. Here are divers Inscriptions made with Charcoal; such as *Father Francisco Maria Pesaro, Capuckin. Frater Tadeus Nicolaus*; and over against it,

it, 1539. Farther on, 1444; as likewise, *Qui fu el strenuo Signor Zan de Como cap^{no} de la Fanteria* 1526. in *English*, *Here was the valiant Signor John de Como, Captain of Foot*, 1526. In the grand Walk there are also great numbers of Cyphers and other Marks; among the rest, that which is in the Margin, which seem'd to be put by some Jesuit. We observ'd the following Dates, 1495, 1560, 1579, 1699. We too wrote the Year of the Lord 1700, in three different places, with a black Stone. Among these Writings there are some really wonderful: This corroborates the System propos'd by me some Years ago [a], concerning the Vegetation of Stones, which in this Labyrinth increase and grow sensibly, without being suspected to receive the least adventitious Matter from without. When the Persons were gravings their Names on the Walls of this place, which are of living Rock, little did they imagine that the Furrowings wrought by their Penknives would be insensibly fill'd up, and in time adorn'd with a sort of Embroidery, about a line high in some places, and near three lines in others: so that these Characters, instead of being hollow and concave, as they were at first, are now turn'd convex, and come out of the Rock like Basso-Relievo. The matter of them is white, tho' the Stone they issue from is greyish. I look upon this Basso-Relievo to be a kind of Callosity form'd by the nutritious Juice of the Stone, extravasated by little and little into the above-mention'd Channellings made by the Graver, like as Callosities are form'd at the Extremities of the Fibres of broken Bones.



Having taken these Precautions, it was easy enough to find our way out: but after a thorow Examination of the Structure of this Labyrinth, we all

[a] History of the Academy Royal of Sciences. Anno 1702.

concur'd in opinion, that it could never have been what *Belonius* [*a*] and some other of the Moderns have fancy'd; namely, an ancient Quarry, out of which were dug the Stones that built the Towns of *Gortyna* and *Gnofsus*. Is it likely they would go for Stone above a thousand paces deep, into a place so full of odd Turnings, that 'tis next to impossible to dis-entangle one's self? Again, how could they draw these Stones through a place so pinch'd in, that we were forc'd to crawl our way out for above a hundred paces together? Besides, the Mountain is so craggy and full of Precipices, that we had all the difficulty in the world to ride up it.

We look'd about for the Cart-ruts mention'd by *Belonius*, but all to no purpose. It is likewise observable, that the Stone of this Labyrinth has neither a good Hue nor a competent Hardness; it is downright dingy, and resembling that of the Mountains near which *Gortyna* stands. As for the Town of *Gnofsus* [*b*], it was at a distance from this Labyrinth, towards the Northern Coast of *Crete*, about 3125 paces from *Gortyna*, beyond the Mountains stretching towards *Candia*, adjoining to some poor Gutter of Water [*c*], on the Banks whereof were celebrated the Nuptials of *Jupiter* and *Juno*. *Belonius*, of all Men, might have determin'd the Situation of *Gnofsus*; he who boasts of having seen the Tomb of *Jupiter* [*d*], just as 'tis describ'd by the Ancients: that Tomb must certainly have been in the Town of *Gnofsus*; and according to *Belonius*'s Route from *Candia* to Mount *Ida*, *Gnofsus* was in his way.

It is therefore much more probable, that the Labyrinth is a natural Cavity, which in times past somebody out of curiosity took a fancy to try what they

[*a*] Observ. lib. 1. cap. 6. [*b*] Strab. Rer. Geog. lib. 10.

[*c*] Κέφαλος. Strab. ibid. Θήρυ. Diod. Sic. Biblioth. Hist. lib. 5. [*d*] Obs. lib. 1. cap. 17. Sepulchrum ejus est in Creta, in oppido Cnossio. Lactant. lib. 1. cap. 11.

could make of, by widening most of those Passages that were too much straitned. To raise the Cieling of it, they only took down some Beds of Stone, which quite throughout the Mountain are horizontally posited; in some places they cut the Walls plumb down, and in clearing the Passages, they took care to place the Stones very orderly. The reason why they meddled not with that narrow Neck mention'd before, was perhaps to let Posterity know how the rest were naturally made; for beyond that place the Alley is as beautiful as on this side it. It would be a difficult task to rid away the Stones beyond; unless they were broke to powder, they could never be brought through this gut-like Passage. The ancient *Cretans*, who were a very polite People, and strongly devoted to the fine Arts, took a particular pleasure in finishing what had been but sketch'd out by Nature. Doubtless some Shepherds having discover'd these subterranean Conduits, gave occasion to more considerable People to turn it into this marvellous Maze, to serve for an Asylum in the Civil Wars, or to skreen themselves from the Fury of a tyrannical Government: at present 'tis only a Retreat for Bats and the like. This place is extremely dry, not the least Water-fall, Congelation, nor Drain to be seen: we were told, that in the Hills nigh the Labyrinth there were two or three other natural Openings of a vast depth in the Rock, which they may try the same experiments upon, if they have a mind. Through the whole Island there are a world of Caverns, and most of quick Rock; especially in Mount *Ida*, there are holes you may run your head in, bored through and through: many very deep perpendicular Abysses are seen there; may there not be also many subterranean horizontal Conduits? especially in such places where the Lays of Stone are horizontal upon one another.

I question not but they who in *France* dug the Amphitheatre of [a] *Douvai* near the *Pont de Ce*, were invited thereto by some Cavern open at top, like the mouth of a Well: the Beauty, or perhaps the Oddness of the Place, put them upon enlarging it, and forming it like an Amphitheatre, whose Outside is all cover'd with Earth, except the Entrance. This Work is as wonderful in its kind, as the Labyrinth of *Candia*; which, by the way, People must not believe to be that which the Ancients speak of. *Diodorus Siculus* [b] and *Pliny* [c] tell us, there was not the least footstep of it remaining in their time. It was made after the model of the Labyrinth of *Egypt*, one of the famousst Fabricks in the world, embellish'd at the Entrance with a great number of Pillars, and a hundred times bigger than this of *Crete*, which from antique Medals appears to have been in the Town of *Gnossus*. It's pretty plain, that the Labyrinth which still subsists in *Candia*, was known to the following Authors. *Cedrenus* [d] says, that *Theseus* passing into *Crete*, at the request of the Senators of *Gortyna*, the Minotaur, seeing himself forsaken, and going to be deliver'd up, went and hid in one of the Caverns of a certain place call'd the Labyrinth. The Author of the grand *Greek Dictionary* [e] reports, that the Labyrinth of *Crete* was a Mountain full of nothing but Caverns; and the Bishop of *Candia*, *George Alexander*, quoted by *Volaterranus* [f], describes it not only as a hollow Mountain, but made so by manual Labour; and not to be perambulated without a Guide, and lighted Flambeaux, by reason of its infinite Variety of Turnings.

[a] Lipsius de Amphith. [b] Biblioth. Hist. lib. 1.

[c] Hist. Nat. lib. 36. cap. 13. Pausan. Descript. Græc. in Attic. Plutarch. in Theseo. [d] Compend. Hist.

[e] Λαβύρινθος ἐν τῇ Κρήτῃ νήσῳ ἐστὶν ὄρος ἐν ᾧ σπήλαιον. Ety-mol. Magn. [f] Geog. lib. 9.

The 7th of *July* we lay at *Novi-Castelli*, at the House of Signior *Gieronimo*, where we had dined in our way to *Gortyna*. He shew'd us a piece of Antiquity, wonderfully well fancy'd; 'tis a Head of a Ram, adorn'd with Festoons, which was found among the Ruins of that famous Place.

The 8th of *July* we travel'd 24 miles, to get to the Monastery of *Asomatos*, and next day we went on to the Mountain of *Kentro*, being told of an hundred and one Springs issuing from it: Καίηρο.

may not this be the Mountain *Theophrastus* calls *Kedrios* [a], and which he places very near Mount *Ida*? In truth, this Mountain is not above four miles from the Monastery of *Asomatos*, separated from Mount *Ida* by the Valley we have been speaking of, which loses it self in the Plain of *Masseria* or *Messaria*, according to the Greek Pronunciation. *Kentro* is a bare dry Mountain to look at, tho' it sends forth many fine Springs of Water, which take their course to a large Village call'd *Brices*, on account of the said Springs: here we lay, and were very much pleas'd with our Discoveries. We went back to *Asomatos*, to fetch our Baggage, and lay six miles from thence in the Convent of *Arcadi*. The [b] Arbute-Tree of *Greece*, a Plant we had till then sought in vain, rejoic'd us not a little: it grows between those two Monasteries, in the chinks of a Rock on the High-way. Here is one of the best places for herborizing in all the Island.

I forgot to tell that at *Brices* we lodg'd with an old Papas, very zealous for his Way of Worship, and wretchedly ignorant. He would have persuaded us in his Balderdash *Italian*, that there was an ancient Prophecy wrote on the Walls of the La-

[a] Κεδρίος. Theophr. Hist. Plant. lib. 3. cap. 5.

[b] Arbutus folio non serrato. C. B. Pin. 460. Adrachne Theophrasti, Clus. Hist. 48,

byrinth, importing that the Czar of *Muscovy* was very soon to be Master of the *Ottoman* Empire, and deliver the *Greeks* from the Slavery of the *Turks*; adding, that he very well remembred, when the Siege of *Candia* was carrying on, a certain *Greek* assur'd the Visier *Cuperli* that he should take the Place, according to another Prophecy of this same Labyrinth. Whatever Scrawlings are made upon the Walls of the Labyrinth by Travellers, these Simpletons swallow down for Prophecies.

At our Return to *Retimo*, we were told, that then was the Harvest-time for [*a*] Laudanum; and if we had a mind to see it, we might go to *Melidoni*, a pretty Village lying to the Sea, 22 miles from *Retimo*: we lay there the 22d of *July* at a Papas, to whom we were recommended by Dr. *Patelaro*. This Papas promis'd to shew us all the Curiosities of the Country, and, especially, an Inscription as you go into a Cavern near that Town. The next day we were mortify'd at the Proceeding of a [*b*] *Turk*, who was gathering the [*c*] Tithe in those parts, and whom we were afraid to invite to Supper, because we had nothing to eat but a Pig. This *Turk* understanding our Design, came to the Papas, and forbid him shewing to us that Cavern, saying we were Spies, and that we made remarks on every thing; that he had been inform'd the very Trees and Plants did not escape us; and that he would not let us proceed in this manner, or suffer us to go and consult those old Marbles fill'd with Prophecies relating to the Grand Signior: Tho' I caus'd him to be told over and over again, that we were profess'd Physicians; that all we desir'd, was to oblige the People of the Country, by distributing to them our Medicaments *gratis*; and that if we took Draughts of the Plants, 'twas purely

[*a*] A Drug used by the Apothecaries and Perfumers.

[*b*] Soubachi, or Vaivode, a Clerk subdelegate.

[*c*] Décatie in *Lingua Franca*, Décime, Dixme, ἡ Δεκάτη, καὶ Δεκάται, Tributum decimæ partis.

for our own Instruction, and 'twas what could not possibly do any hurt to any body. He did not value what we said, but threaten'd both the Papas, and all the other *Greeks* of the Town, with the Bastinado. Our [a] Interpreter in vain represented to him, that we were *Frenchmen*, who were come to *Melidoni* out of curiosity to see how the *Laudanum* was gather'd, and that we should be very glad to see the other Rarities of the Country. Upon this, I took one of our Guides by the hand, that he might shew us to the Cavern, hoping to find in that Inscription the Name of some ancient City, on whose Ruins *Melidoni* was founded. We pleas'd our selves hugely with the very thoughts of it; but our Guide could not be prevail'd on to stir a step, any more than the People of the Place, who trembled like Criminals sentenc'd to Death. The *Turk* did but laugh at them; he caus'd them to tell me, that tho' indeed he had no power over us, yet he had over the *Greeks*, and he'd make them know it: adding, that if we were minded to buy *Laudanum*, we need not take the pains to go to the place, for that he would send for some of the best. After which, he repeated his Prohibitions, and charg'd them more especially not to inform us how they prepar'd that Drug. Seeing the Man so obstinate, we e'en went into the Papas's House, to pack up our things, and be gone. However, I desir'd they would sell us the [b] Instrument they use in gathering the *Laudanum*. It is a sort of Whip with a long Handle, with two Rows of Straps, as you see it represented in the Figure. The poor *Greeks* were so intimidated with the Waiwod's

[a] Δραγόμενος, δι Δραγώματος, καὶ Ταγόμενος. Drogman, Drogueman, Dragoman, Trucheman.

[b] Ἐργαστήρι καὶ Ἐργαστήριο, Instrument: tho' these words usually signify a Shop or a Prison. Our Bum-Bailies use the Expression of Shopping a Man, when they have lodg'd him in Prison, which no doubt they borrow from the Greek.

Menaces, that they did not dare to sell it without his leave. We whisper'd them to bring it privately, and put it under the Garden-Gate; say what we would to them, it signify'd nothing, such an Awe had the Officer over them.

While this was passing, a Messenger came to us from a Papas, who happen'd to break a Leg some few days before: we told him what he was to do to get cured, and then went back to our People. The other Papas, who was at the bottom of all this, came and told us with a pleasing Aspect, that he had found out a way to procure us two of those Whips, notwithstanding the Prohibition of the *Turk*; that those Instruments were usually sold at two Crowns a-piece, but in regard we were Dr. *Patelaro's* Friends, we should have them for a Crown and a half. I paid him three Crown-pieces in presence of the *Turk*, who still continu'd fretting and fuming, teeth outwards. As for going to the Cavern, the Papas told us it was not a practicable thing, because the Officer really believ'd there were some Prophecies there, which concern'd the State: but as for the *Laudanum-Business*, he would himself conduct us a By-way, and the *Turk* know nothing of the matter. Not in the least distrusting this Priest's Sincerity, I assur'd him we would not fail to gratify him for his trouble, and thereupon we took horse, and follow'd after him: but we were scarce gone a quarter of a League, e'er the *Turk* came up with us storming like a Fury, threatening the Papas with the Bastinado, and that he would instantly let the Aga [*a*] of that Precinct know of his favouring of Spies. Our Papas, who was mounted on a very handsome Mule, answer'd him like a Bravo, he might write what he would to the Aga. We went forward on our way, looking out sharp for some curious Plant or

[*a*] Commandant.

other; but a while after, this long carrot-bearded Trickster bid our Convoy tell us, that, to serve us, he expos'd himself not only to the Infamy of the Bastinade, but likewise to the Forfeiture of all he was worth. I made answer we had better go back, for that we should be very sorry to see him a Sufferer in any wise on our account. After some formal Argumentations, it was agreed we should give him three Crown-pieces, one for himself, and a couple to appease the Waiwode. This gave us a suspicion there was a Fellow-feeling between him and the *Turk*, and that they jointly contriv'd to worm us out of this Money: The *Greeks* have not quite forgot those ways of their Forefathers in this Island, which *Plutarch* calls *Cretism* [a]. The Knavery of this Fellow was gross: he had been better paid, and we should have thought him an honest Man into the bargain, if he had gone and given the *Turk* the two Crowns when first he spoke to him, to prevent his writing to the Aga.

Travelling on towards the Sea, we at length found ourselves among those dry sandy Hillocks ^{Κίσσαρος.} overspread with the little Shrubs that yield the *Laudanum*. It was in the Heat of the Day, and not a Breath of Wind stirring, Circumstances necessary to the gathering of *Laudanum*. Seven or eight Country-Fellows in their Shirts and Drawers were brushing the Plants with their Whips; the Straps whereof, by rubbing against the Leaves of this Shrub, lick'd up a sort of odoriferous Glue sticking on the Leaves: 'tis part of the nutritious Juice of the Plant, which sweats through the Texture of those Leaves like a fatty Dew, in shining Drops, as clear as Turpentine.

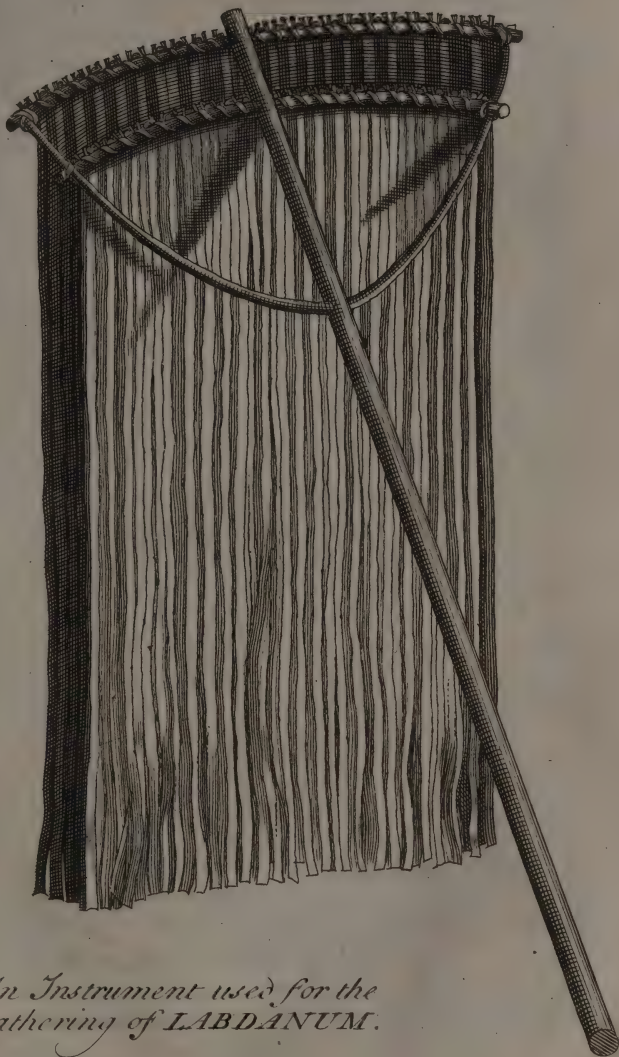
When the Whips are sufficiently laden with this Grease, they take a Knife, and scrape it clean off

[a] Κρήτισμος καὶ κρητίζειν. *Plutarch*. in *Paulo Æmil*. κρητίζειν πρὸς Κρήτας. *Suid*.

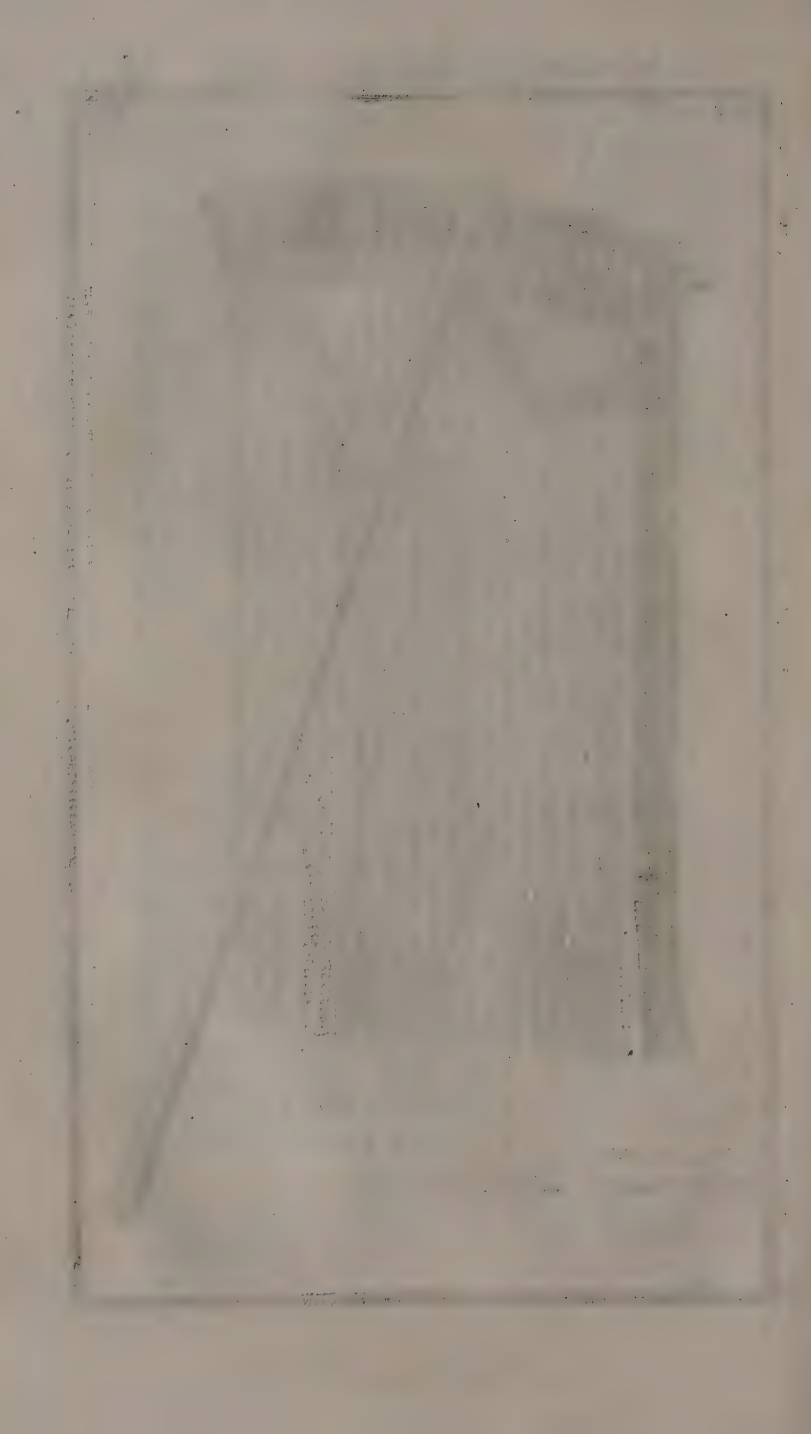
the Straps, and make it up into a Mass or Cakes of different sizes: this is what comes to us under the name of *Laudanum* or *Labdanum*. A Man that's diligent will gather [u] three Pounds two Ounces *per* day, and more, which they sell for a Crown on the spot: this sort of Work is rather unpleasant than laborious, because it must be done in the sultry time of the Day, and in the deadeft Calm; and yet the pureft *Laudanum* is not free from Filth, because the Winds of the preceding days have blown Dust upon these Shrubs. To add weight to this Drug, they knead it up with a very fine blackish Sand, which is found in those parts; as if Nature her self was minded to teach them how to adulterate this Commodity. It is no easy matter to discover the Cheat, when the Sand has been well blended with the *Luadanum*: you must chew it a good while, to find whether it crackles between the teeth; or else you must strain it after you have dissolv'd it, in order to purify away what has been added to it.

The [b] Shrub which produces the *Laudanum*, is full of Branches, and rises two or there foot high. The Flower is an inch and a half diameter, compos'd of five rose-colour'd Leaves, ragged, round, though narrow at first, mark'd with a yellow Speck, and oftentimes torn in the edges: from the Centre of these Leaves arises a numerous train of yellow Threads or small Chieves, topt with a small Button of a fillamot colour: they inviron a Pistile of two lines in length, ending in a Thread rounded at its extremity. The Cup consists of five Leaves, seven or eight lines long, oval, veiny, hairy at the edges, picked, and most commonly curvated downwards: when the Flower's gone, the Pistile or Pointal is

[a] *An Oque.* [b] *Cistus Ladanifera, Cretica, flore purpureo. Corol. Inft. Rei Herb. 19. Cistus è qua Ladanum in Creta colligitur. Bel. Observ. lib. 1. cap. 7. Ladanum Creticum. P. Alp. Exot. 88.*



*In Instrument used for the
gathering of LABDANUM.*



chang'd into a Fruit or Cod about five lines long, almost oval, hard, obtuse, brown, cover'd over with a silky Down, wrapt within the Leaves of the Cup, divided all along into five Apartments or Seed-Vessels, in which are contain'd a world of Seed, red, angular or corner'd, near a line in diameter. The Root of this Shrub is ligneous, divided into thick Fibres or Sprigs about eight or nine inches in length, and hairy; the inside of the Root is white, the Bark is reddish inwardly, brown outwardly, and full of Chaps as well as the Trunk. This Trunk at first is divided into thick Branches, about the compass of one's little Finger, hard, brown, greyish, subdivided into other Branches of a brick-colour, bearing Leaves that grow by couples, oblong, of a dark green, wav'd at the edges, thick, veiny, chagrin'd, eight or nine lines in breadth, an inch or fifteen lines long, blunt-pointed, supported by a Pedicule or Stalk three or four lines long and one broad; those next the Flowers are almost round, and their Pedicule two lines broad. The whole Plant is somewhat stiptick, and tastes herbish: it thrives at *Paris* in the King's Garden, and much resembles that kind of Cistus, which is degenerated from that [a] Cistus which has Germander Leaves. This last sort is distinguish'd by the Nerves crossing the of its length Leaves.

In the time of *Dioscorides*, and [b] before, they used to gather the *Laudanum* not only with Whips, but they also were careful in combing off such of it as was found sticking to the Beards and Thighs of the Goats, which fed upon nothing but the Leaves of the Cistus. The same Author has well described this Plant under the name of *Ledon* [c].

This, my Lord, is the Result of what we remark'd about *Melidoni*: all this while we hanker'd

[a] Cistus mas, folio Chamædrys. C. B. Pin. 464.

[b] Herod. lib. 3. cap. 112. à quo Ἀγδαρον & Λαδαρον. Arabum.

[c] Ἀγδον. Diosc. lib. 1. cap. 128.

after the Cavern and Inscription; it ran in my head, that the ancient Name of this Village must be mention'd there, and yet 'twas no such thing. I have found out in the heart of *Paris*, what I was not able to see in *Candia*. Turning over *Gruterus's* Collection of Inscriptions [a], I lit upon that of the Cavern of *Melidoni*, when I least thought of it: it speaks of one *Artemis* or *Sallonium* [b], offering Sacrifice to *Mercury* on occasion of his Wife's Death. This being a thing of no manner of importance, 'twere needless to set down the Inscription here; it consists of a dozen Verses, yet so much may be said, we find in it a Point of Geography, namely, That Mount [c] *Tallia*, which *Mercury* made the place of his Residence, and which had given a Sirname to *Jupiter*, was not far from *Melidoni*. The *Cretans* held these two Deities in great veneration: *Jupiter* is often call'd *Cretan* [d] and *Idean*, on Medals; and *Mercury*, by the People of this Island, was stiled the Beneficent God, the Distributor of Good Things [e].

The 13th of *July* we took up our Lodging at *Peribolia*, a small Town a mile off *Retimo*; where nothing's to be seen but Gardens, producing most excellent Cucumbers. In vulgar *Greek* the word *Periboli* [f] signifies a Garden. The 14th of *July* we rested at *Neocorio*, another Town ten miles off *Almyron*, and two from *Stilo*, at the foot of huge Mountains contiguous to those of *la Sphacia*: a fine sort of Sage grows plentiful all hereabouts.

It is a Shrub very branchy [g], about two or three foot high; the Body of it is crooked, bending in and out, brittle, two inches thick, between red and yellow, cover'd with a grey Bark, chapt; divided

[a] Pag. mxxviii.

[b] ΑΡΤΕΜΙΣ Η ΣΑΛΛΑΟΝΙΟΣ.

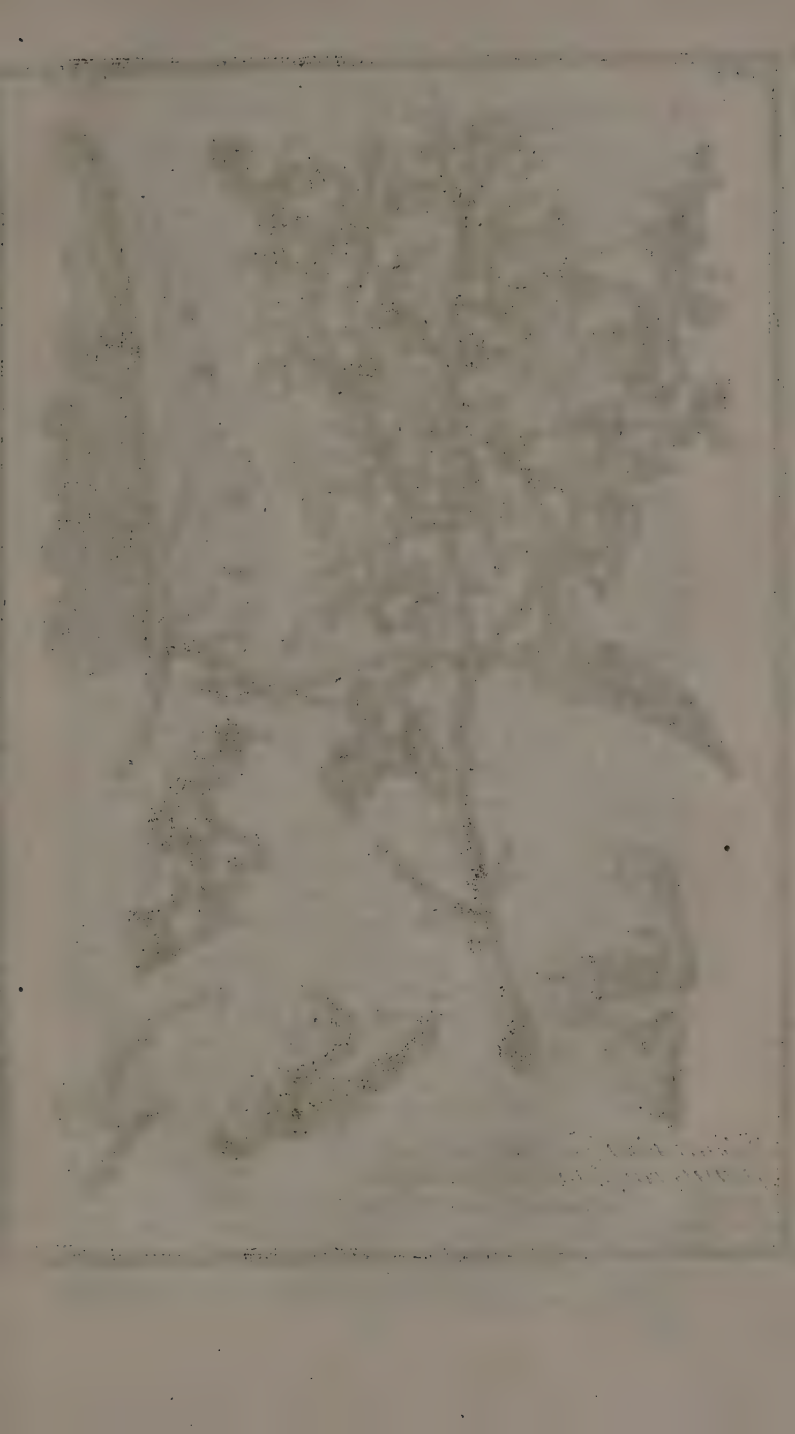
[c] Ουρέσι Ταλλειόσιν Ἰδριμένας Μαΐαδος Ἑρμῆ, &c.

[d] Ταλαῖος ὁ Ζεὺς ἐν Κρήτῃ, Hesych.

[e] Ἐδρας ὄνομα τῷ Ἑρμῇ παρὰ Γοβλυνοῖς, παρὰ τὸ εἶναι δοτήρα. Etymol. mag. Edit. Sylburg. p. 317.

[f] Περιβόλι.

[g] *Salvia* *Cretica*, frutescens, pomifera, foliis longioribus, incanis & crispis. *Corol. Inst. Rei Herb.* 10.





Salvia Cretica, frutescens,
pomifera, foliis longioribus,
incanis et crispis. Coroll. Inst.
Rei. herbar. 10.

into several Branches, thick as one's little Finger, subdivided into Sprigs, whose Shoots or Buds are four-square, that grow by couples, inclining to white. soft like Wool, garnish'd with Leaves, which likewise grow by couples, two inches and a half long, sometimes more, about an inch or fifteen lines in breadth, chagrin'd, whitish, rugged, neatly vein'd, stiff, hard, pointed beneath, supported on a Pedicule or Stalk seven or eight lines long, cottony and ridgy. The Flowers grow like an Ear of Corn in Rows, very close together: every Flower is an inch or fifteen lines long; it is like a Pipe whitish, four or five lines thick, widen'd into two Lips, whereof the upper is hollow'd like the Bowl of a Spoon, hairy, bluish more or less, eight or nine lines long. The undermost Lip is somewhat longer, slash'd into three parts, the two outermost whereof border on the Opening which is between the two Lips; the middlemost is rounded, and falls down like a Man's Band cut sloping or hollow, rough, bluish, marbled, streak'd with white towards the middle. The Chieves (or little Threads standing out of the Flowers) are whitish, divided much like the *Os Hyoides*: the Pistile or Pointal, which bends and is forky in the upper Lip, is garnish'd with four Embrio's in its lower part, which turn to so many Seeds, oval, blackish, a line long. The Cup is a Tube half an inch long, dark green, mix'd with purple, irregularly cut into five points, widening like a Bell.

This sort of Sage in Smell partakes of the ordinary Sage and Lavender. The Buds of this Plant, being wounded by the small Beak or Sting of certain Insects, swell up into Blisterings, hard, fleshy, eight or nine Lines in diameter, almost spherical, ash-colour'd, cottony, of an agreeable taste, most commonly garnish'd with some Leaves like a Ruff: their Flesh is hard, and sometimes transparent as an Icicle. These Tumours or Blad-

ders are rais'd by the nutritious Juice being pour'd out from the Vessels or Fibres, which were so torn by the Insect. The like Tumours are also found on the ordinary Sage of *Candia* [a]: they carry them to market, where they sell them by the name of Sage-Apples.

The 15th of *July*, after rambling about these Mountains, we repair'd to another [b] Town of the same name, three miles from *Canea*; and continuing our progress towards the Eminences cover'd with Snow, we there met with more Curiosities of the Vegetable Kind, than we had done throughout the rest of the Island, notwithstanding all the care and pains it had cost us. We were oblig'd to return the 18th to *Canea*, to unlade our Treasure, and to set our Plants a drying in fresh Paper: after which, we could not forbear revisiting a Country so promising of Discoveries. But when we had reach'd the Summities where we hoped to find some very uncommon things, we were forc'd to give over our design by the Fog and Snow. The 22d of *July* we began our Journey to the Cape des *Grabuses*.

The 23d we coasted along the Shore, in sight of the Isle *Saint Odera* or *St. Theodore*, anciently known by the name of [c] *Leuce*. We lay that night at *Placatona*: the 24th we pass'd through *Chisamo*, a small Town on the Sea-side, thirty miles from *Canea*, and stopt at a poor [d] Village two miles beyond *Chisamo*, and eight miles from Cape des *Grabuses*. *Chisamo* is the old Town of [e] *Cisamum*, mention'd by *Strabo*, *Pliny*, and *Ptolemy*. Here was establish'd,

[a] *Salvia Cretica*, pomifera. Clus. Hist. 343.

[b] *Peribolia*, or *Mesforghiani*.

[c] *Plin. Hist. Nat. lib. 4. cap. 12.*

[d] *Neocorio-Messioia*.

[e] *Plin. Hist. Nat. lib. 4. cap. 12. Κίσαμος, Strab. Rer. Geog. lib. 10.*

in former times [a], the twelfth Bishoprick of the Island.

The 25th of July we rambled about the Mountain *des Grabuses*, and descended down a most horrible Country to the point of the Cape, and in view of the Fort *des Grabuses*, built upon an ill-favour'd Rock, accompany'd with two other small forsaken Islands. There's no taking this Fort but by starving it; nor that way neither, because as on the one hand whoever would prevent its re-victualling must keep the Sea all the Year round; so on the other, the North Wind would hinder their so doing in the Winter. The *Turks* had a good Pennyworth of this Place: the *Venetian* Commander sold it them some years ago for a Barrel of Sequins; at *Constantinople* all the name he goes by is Captain *Grabuse*. This Fort was one of the three Places which the Republick was in possession of, belonging to the Island; all they have now, is *la Suda* and *Spinalonga*. It is highly probable, the *Isles des Grabuses* are the *Isles of Corice* and *Myle* [b], since they are opposite to the *Peloponnesus*, or *Isle of Pelops*, now call'd the *Morea*, from the vast number of Mulberry-Trees (in *Latin*, *Morus*) that have been planted there.

There's no room to doubt, that the Cape *des Grabuses* is the Cape [c] *Cimarus* of *Strabo*. According to him, the Island of *Crete* is divided into two Capes, a Southern, call'd the [d] *Ram's Front*, and a Northern, call'd *Cimarus*. So that this Name can suit no other than Cape *des Grabuses*, or Cape *Spada*; but besides that the latter is neither at the extremity of the Island, nor opposite to the Cape of the *Ram's Front*, it is certain that the Cape *Spada* is the Cape [e] *Dictynnea* of *Strabo*, situate on Mount

[a] Novel. Imp. Leon.

[b] *Corice & Myle*. Plin. Hist. Nat. l. 4. c. 12.

[c] Ἀκρωτήριον Κίμαρος. Strab. Rer. Geog. lib. 10.

[d] Ἀκρωτήριον Κρηὶς μέτωπον. Strab. ibid.

[e] Ἀκρωτήριον Δικτυναίων. Strab. ibid.

Tityros; that is, on the Mountains of *Canea*, where stood the Temple of *Diana Diëtynnea*.

Tristanus and *Seguinus* have publish'd a fine Medal of *Trajan* [a]: on the Reverse is a Woman sitting on a Mountain, by which perhaps is meant *Diana* on Mount *Tityros*, or on the [b] *Diëtynnean* Mount, which I take to be Cape *Spada*. 'Tis notoriously known, that *Diana* was honour'd in *Crete* under the name of *Diëtynne* or [c] *Britomartis*, on account of a Nymph so call'd, who was tenderly lov'd by her; and was named *Diëtynne*, from being the first that contriv'd Toils to catch Deer. We had better hold to what [d] *Diodorus Siculus* says of the matter, than to any of the Fables concerning *Diëtynne*.

The 26th of *July* we went to view the Ruins of *Paleocastro* [e], or *Old Castle*, according to the vulgar Greek. The People of the Country know not its ancient Name; it is however not unlikely, that it was the old Town of *Apteron* [f], since *Strabo* delivers, that *Chisamo* was its Arsenal and Port. *Chisamo* is indeed a Sea-port, on a large Road form'd by the Horns of the Cape *des Grabuses* and Cape *Spada*: now the Ruins of *Paleocastro* are in sight of that Port, on a steep Rock fortify'd by Nature. At the foot of this Rock, between the Town and the Sea, was that famous [g] Field, where the Sirenes being overcome by the Muses in a Trial of Skill in Musick, lost their Wings, if we may credit some ancient [h]

[a] Legend. ΔΙΚΤΥΝΝΑ.

[b] Mons Diëtynnæus. Plin. lib. 4. cap. 12.

[c] Βριτόμαρτις ἐν Κρήτῃ ἢ Ἀγρίμυς. Hesych. Βριτὸν vel Βριτὸν apud Crētenſes dulcis, μάρις Virgo; unde Βριτόμαρτις dulcis Virgo. Vide Solin. cap. 11. Δίκτυννα à δικτυον rete.

[d] Bibliot. Hist. lib. 5.

[e] Παλαιόκαstron.

[f] Ἀπτερά. Strab. Geog. lib. 10. Stephan. Apteron. Plin. Hist. Nat. lib. 4. cap. 12.

[g] Μυσεῖον πλοῦσιον τῆς πόλεως καὶ τῆς θαλάττης. Stephan.

[h] Steph. Etym. magn. Suidas. Κρήτης ἐβασίλευσεν Ἀπτεράς καὶ τὴν πόλιν ἐκλίσει. Euseb. Chron. Græc. & Lat.

Authors,

Authors. 'Tis even pretended, that the Town took its Name from this Fable ; for *Apteron* signifies *Wingless* : and yet the Etymology given of it by *Eusebius* of *Cesarea*, is more likely to be true ; he says that *Apteras* King of *Crete* was the Person that gave it his Name, after he had built it.

There are not many ancient Marbles among the Ruins of *Apteron*, though they spread a great way. There's a pretty Frize, which serves for a Lintel of a Door to a Chapel, fabricated in a Rock ; and by the way it must be observ'd, that this is one of those parts of the Island that is fullest of Grotts and Caverns. Contiguous to the Rock, on one of the ancient Gates of the City, there is seen IMP. CAESAR, on a long Stone, in wonderful fair Characters. We could not find the rest of the Inscription, to inform us who this Prince was. Upon another Stone, which serves for a Lintel to a Door of a Home-sted, these Characters are to be read ; IVII. COS. III. By all which it's plain, that it was a considerable Town in its day, and there would be no room to doubt of *Paleocastro's* being the Residue of the old Town of *Apteron*, were it not for *Strabo's* placing it within ten miles of *Canea* : but the Measures of the Ancients is what can't be certainly depended upon. Perhaps too this Place in *Strabo* is corrupted.

Berecynthus [a], a celebrated Mountain with the Ancients, is doubtless in the neighbourhood of *Apteron* : This Name being lost, it is very difficult, if not impossible, to distinguish it among those which adjoin to that City. It would however please a Man, to know the place of *Berecynthus*, because one would never forget the name of a Mountain where the *Daëtyli Idæi* found out the Use of Fire, Iron, and Copper [b]. Who these *Daëtyli Idæi* were, and what opinion may be entertain'd of 'em, will appear

[a] Βερέκυνθος ὄρος.

[b] Diod. Sic. Bib. hist. Hist. lib. 5.

in the Elucidations we shall deliver concerning ancient *Crete*. *Meursius* has made an excellent Remark on that Passage of [a] *Diodorus Siculus*, which speaks of *Apteron*.

The 27th of *July* we went to the Convent of *Cougna*, just at the Entrance of *Cape Spada*, in sight of *Canea*: we design'd to view this *Cape* very attentively, but we had not time; being advis'd by an Express from the Consul of *Canea*, that a Bark of *Provence* was departing for the *Negropont*, and that he had bargain'd with the Owner to carry us to *Milo*. We look'd on it as a fair opportunity of going to the *Archipelago*; but the Wind suddenly the next day fell to a Calm, which gave us full time to pack up our things at *Canea*, and to commit to writing the Reflections I had at my leisure made in that Island: since when, I have made some additions.

The Isle of *Candia* is about 1600 miles from *Marseilles*, and 600 from *Constantinople* [b]. They reckon 400 miles from *Candia* to *Damietta* in *Egypt*, 300 to *Cyprus*, 100 to *Milo*, and 40 to *Cerigo*. Never was Situation more favourable than this of *Candia*, for establishing a mighty Empire, as *Aristotle* well observes: in the midst of the Sea, and within reach of *Europe*, *Asia*, and *Africa*.

The Length of *Candia* is to be taken from Cape [c] *des Grabuses* to Cape [d] *Salomon*: from one to t'other are computed 250 miles. *Strabo* makes this Island to be 287 miles and a half in length; [e] *Pliny* 270, because they counted from Cape [f] *St.*

[a] *Read* ἐν τῇ Ἀπτεράϊων χώρᾳ, instead of Ἀντισαπτεράϊων. *Diod. Sic. ibid.*

[b] *Creta Jovis magni mediojacet insula ponto.* *Virg. Æneid. lib. 3. v. 104.* *Arist. de Republ. l. 2. c. 10.*

[c] Ἀγγελῆσιον Κίμαρος. *Strab. Geog. lib. 10.*

[d] Ἀγγελῆσιον Σαμόνιον. *ejusdem.*

[e] *Hist. Nat. lib. 4. cap. 12.*

[f] Ἀγγελῆσιον Κεῖς μέτωπον. *Strab. ibid.*

John (by some still call'd *Cabo Crio*) to *Cape Salomon*. According to the Calculation of [a] *Scylax*, it is 312 miles and a half in Length. As for the Breadth of *Candia*, it is not above 55 miles, as [b] *Pliny* observes: towards the middle it is broader than in any other part. *Strabo* and *Scylax* were in the right to say it was narrow, long, extending from East to West: so likewise *Stephens* the Geographer takes notice, that it went by the name of the *Long Island*.

Belonius [c] was not well appriz'd of the Compass of the Isle of *Candia*; he makes it to be 1520 miles: whereas it is not above 600, according to [d] *Mr. de Breves*. The Natives are of the same opinion, and this Measure answers to that of *Strabo* and *Pliny*; the first gives it 625 miles [e] in circumference, and the other 590 [f]. It is much, that the Measures of the Ancients should sometimes be so conformable to those of the present *Greeks*: sure these last must have preserv'd 'em by Tradition; for they have no certain Measure, and only go by the common Paces; that is, a Stride of about two foot and a half each. In the Course of this Relation it will likewise sometimes appear, that the ancient Reckoning was very wide of the modern.

The Inhabitants of *Candia* [g], both *Turks* and *Greeks*, are naturally tall proper Men, vigorous, robust; they love shooting with the Bow, an Exercise they have been distinguish'd for in all Ages, and *Pausanias* says it was almost peculiar to them, of all other People of *Greece*: [h] and therefore we see nothing but Quivers of Arrows represented on the ancientest Medals of the Island. *Ephorus* [i] has handed down to us a Law of *Minos*, ordaining the Chil-

[a] *Peripl.* [b] *Ibid.* [c] *Obs. lib. 1. cap. 5.*

[d] *Relation of Voyages, &c. Paris 1628.* [e] 100 Stadia.

[f] *Hist. Nat. lib. 4. cap. 12.*

[g] Ἐπιχώριον ὃν τροχέειν. *Descript. Græc. in Attic.*

[h] *Goltz. Græc.* [i] *Strab. Rer. Geog. lib. 10.*

dren to be taught Archery: the *Cretan* Bowmen, commanded by *Stratocles*, were a great help in the [a] Retreat of the Ten Thousand. It is but reading [b] *Arrian*, to see what use they were of to *Alexander*: their Arrows were, in all probability, made of that sort of small Reed, hard, slender, picked, which grows among the Sands of the Island, along the Sea-side. *Theophrastus* and *Pliny* have made mention of it; and *Prosperus Alpinus* has given an untowardly Cut of it [c].

The *Cretans* were likewise very expert at the Sling: at this time they know nothing of it. *Livy* [d] has not forgot the Advantages which *Eumenes* and the Consul *Manlius* made of the Archers and Slingers of this Island; one at that famous Battel where *Antiochus* was overcome by *Scipio*, the other at the Battel of Mount *Olympus*, where the *Gauls* were worsted. 'Tis observ'd by *Appian* [e], that there were *Cretan* Slingers at *Pharsalia* in *Pompey's* Army. The other Exercises of the Body, Dancing, Hunting, Foot-Racing, Riding, they excell'd in. As for their Morals, in spite of all the Care their Legislators took to mould them, they have been found tardy in many things. *Polybius* writes [f], that of all Mankind the *Cretans* were the only People that thought no Lucre sordid. [g] *St. Paul* passes no Compliment upon them, any more than [h] *Constantine Porphyrogenetes*. *Suidas* and [i] *Callimachus* give them the

[a] *Xenoph.* l. 4.

[b] *De expedit. Alex.* [c] *Arundo graminea, aculeata.* *Prosp. Alp. Exot.* 104. *Nec Gortyniaco calamus levis exit ab arcu.* *Ovid. Met. lib. 7.* *Et calami spicula Gnoſſii.* *Hor. Od.* 13. l. 1. *Theop. Hist. Plant.* l. 4. c. 13. *Hist. Nat. lib.* 16. cap. 36.

[d] *T. Liv. Hist.* l. 37. c. 41. & l. 38. c. 21.

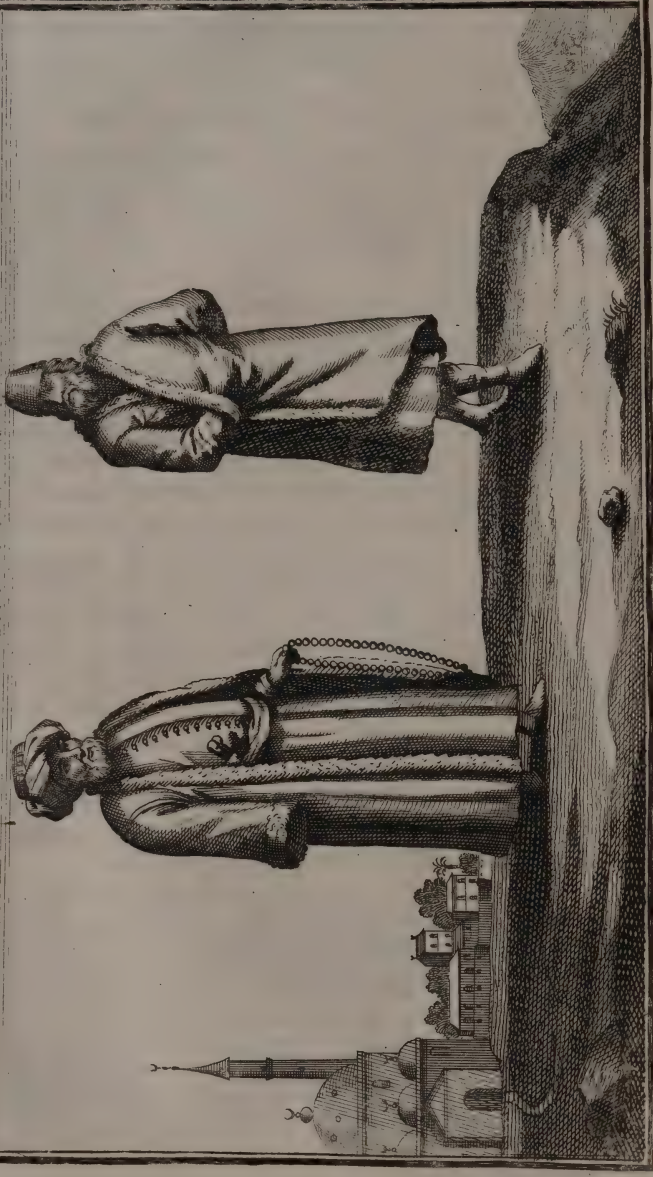
[e] *Athen. Deipn. lib.* 14. &c. [f] *Lib.* 6.

[g] *Κρήτες αἰὲ ψεύσαι, κακὰ θνητὰ, γαστήρες ἀργαί.* *Ad Tit.*

[h] *Καππαδοκία, Κρήτη, Κιλικία, τρία Κάππα κάκιστα* *Const. Porphy.* [i] *Κρήτες αἰὲ ψεύσαι.* *Callimach. Hymn. in Jovem,* v. 8.

A Turk

A Greek



Character of Liars and Impostors. The Impurity of their Amours are but too notorious, witness the Account given us of them by [a] *Strabo*, [b] *Servius*, and [c] *Athenæus*.

The present Race is not so bad: they have no Beggars in this Island, nor Pick-pockets, nor Cut-throats, nor Highway Robbers. The Doors of their Houses are fasten'd with nothing but slight wooden Bars, which serve for Bolts. When a *Turk* commits a Theft, which rarely happens, he is strangled in Prison, for the honour of the Nation: then they put his Body into a Sack full of Stones, and so cast it into the Sea. A *Greek* that is guilty of the same Crime is sentenc'd to be bastinado'd, or hang'd up on the next Tree. The *Turks* throughout the Island are mostly [d] Renegadoes, or Sons of such: the true *Turks*, take them one with another, are much honefter Men than the Renegadoes. A good *Turk* says nothing when he sees the Christians eat Swines Flesh, or drink Wine: a Renegado shall scold and insult them for it, tho' in private he will eat and drink his fill of both. It must be confess'd, these Wretches sell their Souls a Pennyworth: all they get in exchange for their Religion, is a Vest, and the Privilege of being exempt from the Capitation-Tax, which is not above five Crowns a year.

The *Greek* Peasants wear on their head nothing but a red Leather Cap, like that of our singing Boys of the Choir. In the Country, to skreen themselves from the Sun, they have no other way but to make a sort of an Umbrella of their Handkerchief, by putting it over their Cap, and bearing up one of the Corners with their Stick. The *Turks* do the same. The *Greeks* dress light; nothing but a Pair of blue

[a] Strab. Rer. Geog. lib. 10.

[b] Serv. Æneid. lib. 10. v. 325.

[c] Bourma,

[d] Deipn. l. 13. & alibi.

Calicoe Drawers, very wide, and falling down to their feet: but these Drawers are so deep behind, it makes them look ridiculous. Every body here is very neat about the Legs, whereas in *Europe* the Peasants are most of them bare-footed, or sadly out at heels. In Town the *Greeks* wear red *Turkey-Leather* Pumps, very pretty and light: in the Country [a] they use Buskins, or a short sort of Boots of the same; these will last years, and are as handsom Wear as that of the ancient *Cretans* in the time of *Hippocrates* [b]. That famous Physician speaks of it as a very commodious Coverture for the Leg and Foot; and *Galen*, [c] his Commentator, says it reach'd up to the Calf, and that it was made of a good Skin, with holes in proper places for the Straps, to fasten them on, and keep them from falling down.

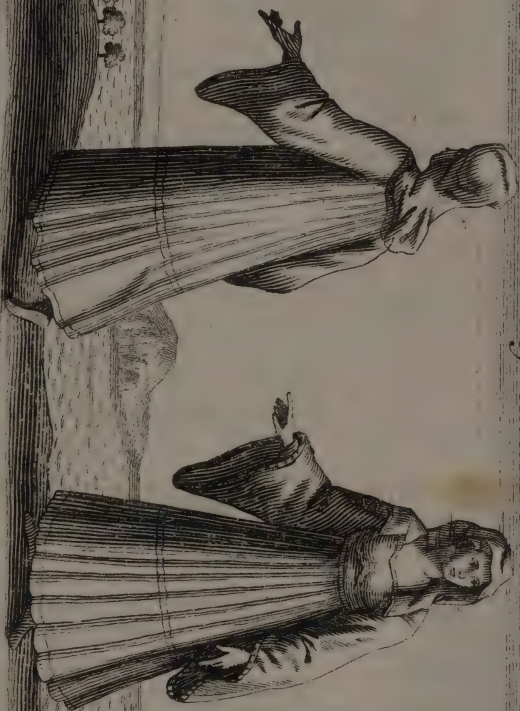
As for their Women, we saw some very pretty ones at *Girapetra*; the rest are but queer Pieces: their Habit discovers no Shape, which yet is the best thing about them. This Habit is very plain: a sort of an upper Coat of a reddish Cloth, full of Plaits, hung on the shoulders by a couple of Thread-Laces; their Bosom is left quite bare. The Females of the *Archipelago* wear Drawers; those of *Candia* have nothing but a Shift under the Coat we have been speaking of: their Head-Dress is much the same for Simplicity; a white Veil, which falls very becomingly on their shoulders. In other respects, these Women are none of the most taking. Few or none of the *Turkish* Women appear in the Streets, and when they do, not only their Face is cover'd, but their whole Body is muffled up in a Vest of Cloth. The Jewish Women are good clever Girls: The Negresses are the ugliest of the whole Island.

[a] Villanos, *Rusticks*. Βελλάνος, Rusticus.

[b] Hipp. lib. de Artic.

[c] Galenus Comment. 4. in lib. Prædict. Hippocr.

Women of Candia.



No People under the Sun are more familiar than the *Greeks*; wherever we went, they would come and join company, Women, Girls, Old Men and Boys: they examin'd our Clothes, Linen, Hats; the whole Town would be up, some surrounding us, others standing on the Terraces: not to affront us in the least, but out of curiosity to look on us, especially when we went in search of Simples among the Mountains, where no Stranger was ever before seen. After staring a sufficient period at each other, both they and we too would fall a laughing; they at our Garb, and we at their Folly. This was in the Street, while our Guides were busy'd in looking out a Lodging for us: when a Lodging was found, we began our March, convoy'd by half the Town. We generally tarry'd some time at the door, till they within had let out the Smoke, and driven away the Flies, Gnats, Bugs, Fleas, and Pismires.

This Interval they laid hold of, to consult us: the Sick were brought out into the Street, as in the time of *Hippocrates*. We oftentimes made use of the first Plant that came to hand; and in Cases of Necessity we made them a Present of some Vomitive, to carry off the Leaven of the worst Distempers. This we did most commonly to the *Greeks*: towards the *Mussulmans* we acted with more caution, especially in Places through which we foresaw we must pass in our return back. Who knows but they might have taken it in their heads to compliment us with the Bastinado, if our Prescriptions had wrought too hard? We remember'd the Example of the Bashaw of *Candia*, and we could not in that case have pursu'd our Travels in less than six weeks. In the *Turks* Territories, they very gravely apply, by way of Percussion, an Instrument call'd a Batoon to the Soles of a Man's Feet: they have a Chapelet, or a String of Beads, of which they drop one at every Blow; and sometimes regale you with a few Salutes over the Shoulders:

Shoulders: this they do into the bargain, without asking you any Questions whether you like it or no.

Though we had left our sober Air behind us at *Paris*, yet we could not help being every moment teaz'd: they would run after us in Crouds, bauling out [a], *Physicians, prescribe us some Plants to cure our Distempers.* If we continu'd any time on the Highways, either to examine or take a Draught of a Vegetable, immediately were brought out their Children or diseas'd Old Men; we very readily gave them our Medicines and Advice, which made us lose a great deal of time: but besides the Consolation we had in doing good, we improv'd those Opportunities to learn the vulgar Names of the Plants we met with. I regarded the Brain of these poor *Greeks*, as so many living Inscriptions, serving to retain the Names quoted by *Theophrastus* and *Dioscorides*; these, though subject to divers Alterations, will doubtless last much longer than the most solid Marble, because they are every day renew'd, whereas Marble wears off, or is destroy'd. Thus the Inscriptions I'm speaking of will, to Ages yet to come, preserve the Names of many and many a Plant, well known to those learned *Greeks*, who lived in more enlighten'd happier Times; we, in this manner, got above 500 of these vulgar Names, which by their Analogy to the ancient Names, are of great assistance to the best Botanists, in deciding even the most familiar Plants.

For this purpose, we principally address'd our selves to the Papas and the Caloyers: whom we esteem'd as Descendants, in a right Line, of those sage Curetes, in whose Heads was inclos'd all the Knowledge of their time: and yet they are mere Ignoramus's. They know indeed how to feather their Nests a little better than their Neighbours; and accordingly the fairest and fattest Possessions of the Island are theirs. Is

[a] *Ἰατρὸν χορηγεῖ.*

there a Spot of Ground better than ordinary, a fertile Plain, fine Olive-Trees, well-cultivated Vineyards? you need not ask who they belong to, the Monastery is presently found: if no Monastery, a Papas lives not far off. All the best Farms depend on the Convents; this perhaps is what has ruin'd the Country, for your Monks are none of the fittest People to keep up an Estate. These *Greek* Monks, it is true, are a good sort of People; they mind nothing but tilling the Earth, and never concern themselves about Medicine: they fare hard; the Wild-Fowl of the Country were created in vain, but for other Persons who know their use.

The Burghers [a] of *Candia* eat well. In the Island they breed a world of Poultry, Pigeons, Beeves, Muttons, Swine. They have likewise great plenty of Turtle-Doves, red Partridge, Woodcocks, Wheat-eats, Hares; no Rabbits. Their Butchers-Meat is excellent, except in Winter; when, for want of Pasture, they are oblig'd to feed their Cattle along the Sea-side among the Rushes, which makes them so lean, that their Flesh is mere Flax. The *Greeks* don't much mind that; they quicken their Appetite with Roots: and this is what gave occasion to the Proverb, which says, That a *Greek* would grow fat on what would starve an Ass. This is literally true, the Asses eating none but the Leaves of Plants, whereas the *Greeks* devour the very Root. We often wonder'd at their way of living: Our Seamen, for days together, eat nothing but sorry Biscuit, with some of that briny Moss which grows on the Rocks of the Sea,

Though there is not in the Island half enough People to cultivate it, yet it produces more Grain than the Inhabitants can consume. It not only abounds in

[a] Quicquid in Creta nascitur, infinito præstat cæteris ejusdem generis alibi genitis. Plin. Hist. Nat. lib. 25. cap. 8.

Wines, but it also supplies Strangers with Oils, Wooll, Silk, Honey, Wax, Cheefe, Laudanum. They raise but little Cotton and Sefame: their Wheat is excellent, especially about *Candia*, and in the Plain of *Messaria*, but they know not how to make Bread: theirs is a flabby Dough, rather bruis'd than kneaded; and this they so under-bake, that it sticks to the teeth like Glue. The *French* People there make very good Bread, well bak'd and well leaven'd; the *Turks* are mighty Lovers of it.

The Wines are exquisite [*a*], Red, White, and Claret. No wonder we see Medals of the remotest Antiquity struck on account of the *Cretans*, the Reverse whereof [*b*] represents Garlands of Ivy interwoven with Bunches of Grapes. The Wines of this Climate have just Tartness enough to qualify their Lusciousness: this Lusciousness, far from being fulsome, is attended with that delicious Balm, which, in those who have once tasted the *Candia* Wines begets a Contempt for all other Wine whatever. *Jupiter* never drank any other Nectar, when he reign'd King of this Island. Though these Wines are full of Fire, yet *Galen* [*c*] met with a sort in this place, temperate enough to be given in a Fever.

The *Turks* can't forbear this tempting Juice, at least in the night-time; and when they get to a Tub of it, they make clear work. The *Greeks* drink it night and day, without Water, and in small Draughts: happy that they can thus bury the Remembrance of their Misery. When Water's pour'd on these Wines, the Glass looks as if 'twere full of Clouds, shot through with fluctuating curling Threads; occasion'd by the great quantity of ethereal Oil which predominates in this divine Liqueur. An excellent

[*a*] Goltz. Græc.

[*b*] *Larga vitis mira soli indulgentia.* Solin. cap. 11.

[*c*] Comment. 3. in lib. Hippocr. de victûs ratione in morb. acut.

Spirit might easily be drawn off it; and yet nothing is more detestable than the [a] Brandy of this Country, as likewise of the whole *Levant*. They make it in the following manner: Upon the Husks or Skins of Grapes, after the last pressing, they pour Water; this, when it has digested fifteen or twenty days, they express with flat heavy Stones laid on it; then they distil it to one half, and throw away the rest: they would do better to throw it all away, for their Brandy has no manner of Strength, and smells of nothing but burning; it is of a tawny colour, and presently corrupts.

The Wool of *Candia*, like that of *Greece*, is fit for nothing but coarse Stuffs. Their Silk would be exceeding good, if they knew how to manage it. The Honey is excellent, and smells of the Thyme which the whole Country abounds with: its Scent does not agree with every body; it is the colour of Gold, and more liquid than that of *Narbone*. The Wax and Laudanum of this Island are not despicable. There comes a Cheese from the Mountains of *Sphachia*, which is much in request. *Athenæus* reports [b], that in *Crete* they used to make a sort of thin broad Cheese to burn in Sacrifices; doubtless they were excellent good, for in those Ceremonies they made use of nothing that was not so. Though *Candia* is a rich Country, yet the best Land in it is cultivated but by halves; nay, two Thirds of this Kingdom is nothing but Mountains, bald, dry, unpleasant, cut steep down, and fitter for Goats than human Creatures.

They breathe a very good Air in *Candia*, only the South Wind is dangerous: *Canea* was like to be abandon'd twice or thrice upon that very account. We have before taken notice, that it often suffocates People in the open Field: we were in the like peril as we came from Cape *Melier*, to *Canea*. As for Water [c] there's none better in the world. All

[a] *Paxi*, Raki. [b] *Deipn.* lib. 14.

[c] *Macaros.* *Plin. Hist. Nat.* lib. 4. cap. 12.

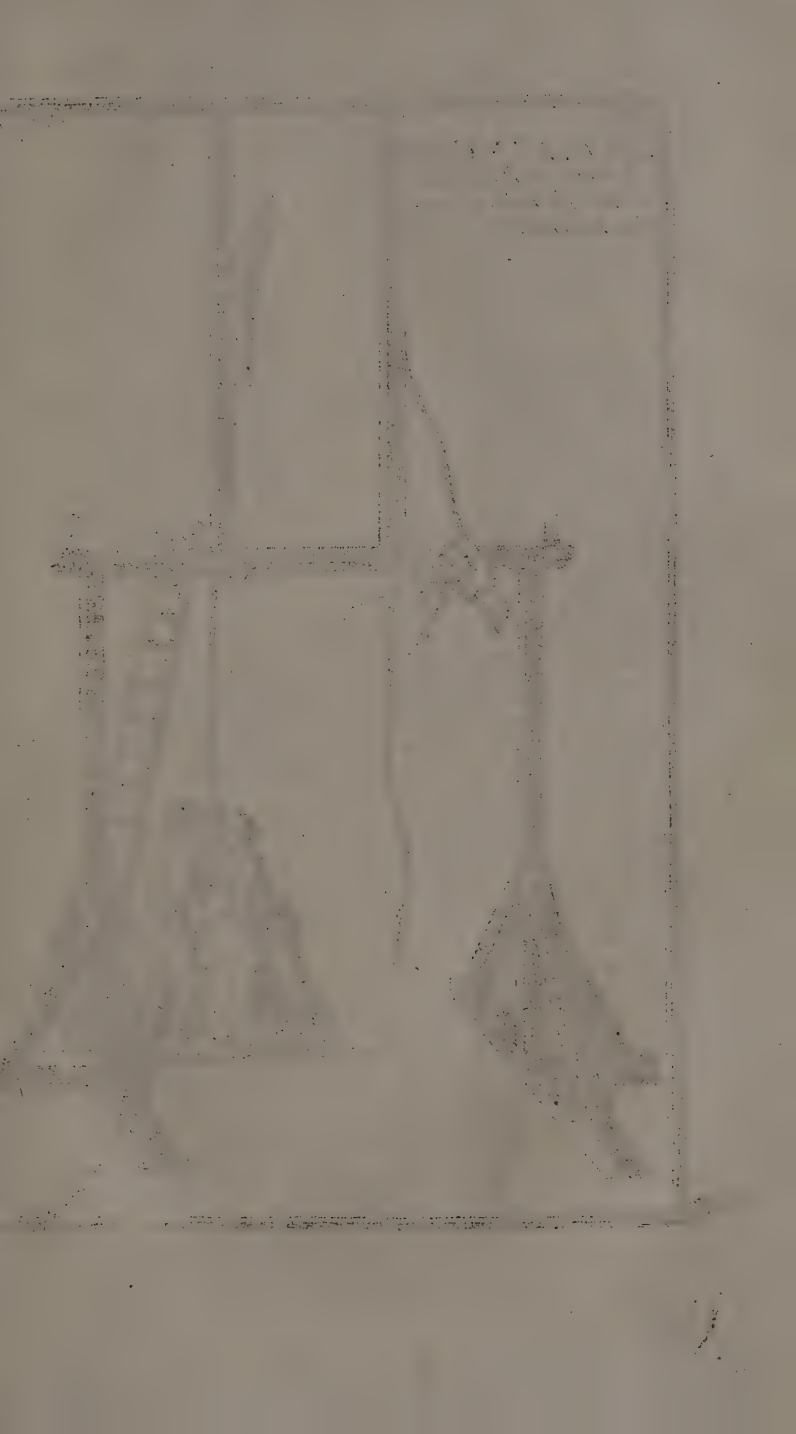
things consider'd, this Island may be said to be happily situated: and accordingly, in time past, it was call'd the *Fortunate* [a] *Island*; the very Stones it produces are valuable.

Most of its Villages are built of white Marble, but in rugged unhewn Pieces: they make use of Marble, only because it is more common than other Stones, for the same reason as they use Gold and Silver in *America*, because they are more common than Iron. What would the *Dipænus's*, the *Dedalus's*, the *Scyllis*, the *Ctesiphons*, the *Metagenes's* say, were they to see Marble whiten'd over with Lime? Except *Dedalus*, [b] all these brave Sculptors and Architects were *Cretans*, and the two last built the Temple of *Diana* at *Ephesus*: These great Men did not employ Mud instead of Mortar, as the *Greeks* now-a-days, who only dilute Earth in Water, without mixing either Lime or Sand with it. In the Villages, the Houses have but one Floor, divided into two or three Apartments, illuminated each by an Opening, wherein they place a stone Pitcher of a foot and a half diameter, open at both ends, and wrought into the Roof; which is a kind of Terrace, consisting of a Lay of Earth half a foot in thickness, spread upon Faggots, supported by Joists plank'd over. Our Countrymen of *Auvergne* and *Limoge* would find full employment here.

In time of Peace, 'tis pleasant living in this Island; but when there's a War, the whole Country is ravag'd and laid waste by the *Cains*: so they call the *Greeks*, that run over to the *Venetians* at *la Suda* or *Spinalonga*. These *Cains*, or false Brothers, burn, plunder, ravish, and commit all sorts of Inhumanity: they principally endeavour to take the

[a] Nonnulli etiam à temperie cæli, Μανάγων νῆσον, appellatam prodiderunt. Solin. Polyhist. c. 11.

[b] Plin. Hist. Nat. lib. 36. cap. 4. & lib. 7. c. 37. Vitruv. Archit. lib. 3. cap. 1.



*The GAUNCHE
A sort of Punish-
ment in use among
the Turks.*



Turks prisoners, and made them pay dear for their Ransom. If a *Cain* happens to be taken, they give him no quarter; he is either impal'd or [a] gaunch'd. In the last War, there was a Fellow offer'd to buy off this last Punishment for [b] 2000 Crowns: the Bashaw would not listen to't, but caus'd him to be impal'd with the Money about his neck.

When a Wretch is to be impal'd, they lay him naked on the Ground, his Face downward, his Hands ty'd behind his Back, on which they place a Pack-Saddle; astride of this, sit two of the Executioner's Servants, to keep the Criminal from stirring, while a third, with both his Hands squeezing the Nape of his Neck, keeps him from turning his Head: a fourth Officer thrusts a Stake in at the Fundament. This Stake or wooden Pike, after he has shov'd as far as he can with his hands, is leisurely driven up with a Beetle or Mallet till the Stake comes out at the Shoulder or Breast: then are they ty'd upright to Posts fix'd in the Highway, and so left. If they chance not to die immediately, the *Turks* that are most zealous for the Government come about them, not to exhort them to turn Mussulmans, *i. e.* Believers, but to rail and call them a thousand Names. The *Turks* are so fully persuaded that a Man who commits any great Crime is unworthy to be a Mussulman, that when a Mussulman is condemn'd to die, no body will assist him in the least, because they believe his Crime has render'd him *Jaour*, that is to say, an Infidel and a Christian.

The Gaunch is a sort of Estrapade, usually set up at the City-Gates: The Executioner lifts up the Criminal by means of a Pulley, and then letting go the Rope, down falls the Wretch among a parcel of great Iron Flesh-hooks; which give him a quick or lasting Misery, as he chances to light: in this con-

[a] A dreadful sort of Punishment so call'd.

[b] Four Purse, each Purse is 500 Crowns.

dition they leave them. Sometimes they live two or three days,* and will ask for a Pipe of Tobacco, while their Comrades are cursing and blaspheming like Devils. A Bashaw passing by one of these places in *Candia*, an Offender that was hanging on the Gaunch, calls out to him, with a sneer, *Good my Lord, since you are so charitable according to your Law, be so kind as to shoot me through the head, to put an end to this Tragedy.*

Though the *Candiots* live a slothful Life, yet they are often on horseback a hunting; they have no notion of hunting a-foot: the great Men have for the most part *Barbary* Horses, exceeding beautiful, and which will hold out much longer here than in *France*, where the Damps that fall after Sun-set, together with the Hay, make them short-winded and subject to Defluxions. The Horses of the Island are fiery little 'Tits, finely chested and long-tail'd: most of them are so gaunt-belly'd the saddle won't keep on their backs. They are Stone-Horses, and have such a way of clinging to the Rocks, that 'tis amazing to behold how swift they'll climb the steepest Heights. In the most hideous Descents, which are frequent enough in this Island, they tread firm and sure; but then you must give them their head, and trust intirely to their management: they never miscarry when they are left to themselves, any more than when they bear Burdens almost twice the weight of a Man: when they fall, 'tis generally occasion'd by their Riders holding too strait a Rein; for then their Head being rais'd too high, they can't see how to place their Feet. Whenever I happen'd to be on the edge of a Precipice, instead of pretending to regulate my Horse's Motion, I shut my eyes, that I might not see the danger, or else alighted with my Friends to search after Simples.

Our Pains were generally recompens'd with some new Plant, and these sorts of Plants are call'd rare,
only

only because they who apply themselves to Botany, rarely take the trouble of going to such wild Places ; it is more natural to walk about in a Wood. In the first Ages of the World, the Plants call'd usual or common Plants were only in use, because of the facility Men had in coming at them. It is no easy task to account why those Vegetables which grow in the Cliffs of a Rock, are so different from such as are produc'd in a pleasant Spot of Ground : to refer it to the difference of the nutritious Juice, is making us just as wise as we were before ; it is tumbling out of one Difficulty into another, the common Fault of Physicians.

To return to the Horses of *Candia*, the *Turkish* or *Greek* Ladies, who can use no other Carriage, by reason of the Roughness of the Roads, are never known to dismount ; nor does any ill Accident happen to them by their Horses falling. These little Creatures are marvellous for coursing a Hare : this Sport and Hawking are what the *Turks* most delight in : their Hawks are excellent, and as well train'd. They drove a sort of Trade of these Birds, when the *Venetians* were Masters of the Island ; and they still continue to export some into *Germany*, by the way of *Venice* : the greatest part are sent to *Constantinople*, as well as those which are bred in some other Islands of the *Archipelago*.

The Dogs of *Candia* are all a Bastard-Greyhound ; mis-shapen, thin-flank'd, and look to be all of one Breed : their Hair is ugly enough, and they seem to be between a Wolf and a Fox. They still retain their ancient Quickness of Scent, and are all naturally Catchers of Hares and Pigs : when they meet one another, they don't run away, but stop short, and begin to snarl and shew their teeth, which is not the ugliest thing about them ; then they very sedately separate. There's no other Species of Dogs in all this Country ; it seems they have been preserv'd

there ever since the time that *Greece* flourish'd: the Ancients speak of no Dogs but those of *Crete* and *Lacedæmon*, though inferior to our Greyhounds, which are very common in *Asia*, and about *Constantinople*; where they find wherewithal to exercise their Talents, in the Plains of *Thrace* and *Anatolia*.

We had, in our Service, one of these *Candia* Dogs, who sometimes was our Purveyor in places remote from any Town: *Arab*, for that was our Dog's Name, had so great aversion to any that wore either a Turbant or Cap, that he would go and hide himself in a corner of our Consul's Porch, where he would patiently wait till they brought him something to eat, without daring to enter the Kitchen. As soon as he set eye on any that wore a Hat, he would run and fawn upon them without end: we took a huge liking to this Automaton, when we were told of his useful Qualifications, and because he seem'd fonder of us than of any other *French* People: when we went abroad in the fields, 'twas but giving him the Signal, by clapping our hands, and calling him three or four times by his name, away would he troop, and never return without bringing us a Hare or a Pig. In the time of ancient *Crete*. Pigs were not expos'd to such Insults; they were deem'd a sacred sort of Animal, according to a Fragment of *Agathocles* the *Babylonian*, preserv'd by *Athenæus* [a]: and yet their Veneration for Swine was founded upon nothing but a Fable, of *Jupiter's* being born on Mount *Diète*, and suckled by a Sow: *Arab* and his Friends had fared but sorrily in those days: the poor Cur follow'd us to the Sea-side when we went to take shipping, but he never was on board any thing like a ship in all his life: he avoided them with as much precaution as the Turbants; as if he was resolv'd to tarry in the Island, to course Hares or hunt Pigs for the benefit of the other *French* Folks that

continue

continue there. I have the honour to be, with the profoundest Respect,

MY LORD,

Your most humble and

Most obedient Servant,

TOURNEFORT.

L E T T E R III.

*To Monseigneur the Count de Ponchartrain,
Secretary of State, &c.*

MY LORD,

AS in the Course of this Journey I shall frequently mention the Patriarchs, Papas, Caloyers, and other Ministers of the *Greek Church*; I believe that, to avoid Repetitions, it will be the best way to throw together in this Letter all that I have learnt concerning the Present State of that Church. *The Present State of the Greek Church.*

It is fallen into such terrible disorder since the taking of *Constantinople* by *Mahomet II.* that no Man, who has the least Zeal for Religion, can reflect upon it without shedding Tears: and yet, as desirous as the *Turks* have appear'd of humbling the *Greeks*, they never forbid them either the Exercise or Study of their Religion; on the contrary, the afore-mention'd Sultan, to shew them that he did not intend to make any Change in it, honour'd the first Patriarch that was elected in his Reign, with the same Presents as the *Greek Emperors* were wont to make upon those occasions. Those Pre-

sents were, a thousand Crowns in Money, a Pastoral Staff of Silver, a Camlet Robe, and a white Horse.

It is therefore to nothing but the Ignorance of those who govern the *Greek* Church, that we are to ascribe its Decadence, and this Ignorance is the Consequence of the Miseries of Slavery. The most Learned among the *Greeks*, after the Loss of the Capital of their Empire, took shelter in various parts of *Christendom*; they carry'd away with them all the Sciences, and consequently all the Virtues of their Country. Those who continu'd in the *Ottoman* Empire, and especially their Successors, did so grossly neglect the ancient *Greek*, that they were no longer able to have recourse to the true Sources of Christianity; and by this means grew incapable and unworthy of explaining the Gospel. This Corruption still remains among the *Greeks*; scarce can they read what they are far from understanding: 'tis great merit in the very Clergy to be able to read; and you will be surpriz'd, my Lord, to hear, that in the whole *Turkish* Dominions there are hardly twelve Persons thorowly skill'd in the knowledge of the ancient *Greek* Tongue.

The *Greeks* flatter themselves with hopes that the Great Duke of *Muscovy* will one day free them from the Misery they are in, and destroy the *Turkish* Empire: but besides that there is no likelihood of this Revolution, their Knowledge would not be at all improv'd by this changing their Master. The *Muscovites* themselves have all their Instruction from the Monks of [a] *Monte-Santo*, who do not deserve the name of Theologists.

What can we think of a Church, whose Head, instead of being pitch'd upon by the Holy Ghost, is very often named by the Grand Signior or his Prime

[a] "Ορος "Αθως, now "Αγιον "Ορος.

Vifler, who have the utmoſt abhorrence for the Chriſtian Name? There cannot be a more melancholy Conſideration, than that the *Greeks* themſelves were the Authors of this Abomination. The *Turks* never exacted any thing but a Sum of Money for the delivery of the new Patriarch's [b] Letters-Patent; the *Greeks* were the beginners of ſetting the Patriarchate to ſale, without waiting for the Death of the Incumbent. This Dignity is now ſold for fixty thouſand Crowns. 'Tis in vain to alledge that this Money is given only for the obtaining the Confirmation of a Canonical Election: one Patriarch very often dethrones another, and ſome, after having been perhaps twice diſplaced, do again aſcend the Chair. *Crufius* aſſures us, that *Simeon* of *Trebiſond* was the firſt that undermined the Patriarch *Mark*, by preſenting a thouſand Sequins to *Makomet* II.

Not that we believe that all Promotions of Patriarchs are Simoniacal: on the contrary, we are fully ſatiſfied that there are Holy Men in the *Greek* Church, who would not for the world arrive at that Dignity by Purchase, and who after their Election canonically perform'd by the Biſhops, do give the Viſier the uſual Sum, only with the view of obtaining their Patents, as is practis'd by our own Prelates with relation to their Bulls. This Conduct cannot be at all found fault with: but neither can the *Greeks* deny that many of their Clergy have at times dethroned their Patriarch, while yet alive, and in full health, by bidding a greater Sum than what he had given. Is not this a direct Purchase of the Patriarchate, and can ſuch a Practice be call'd by any other name than Simony? When therefore a Caloyer is ſo far blinded by Ambition, as to be deſirous of purchaſing his Miſſion of Satan, he forms a Party of ſuch Biſhops

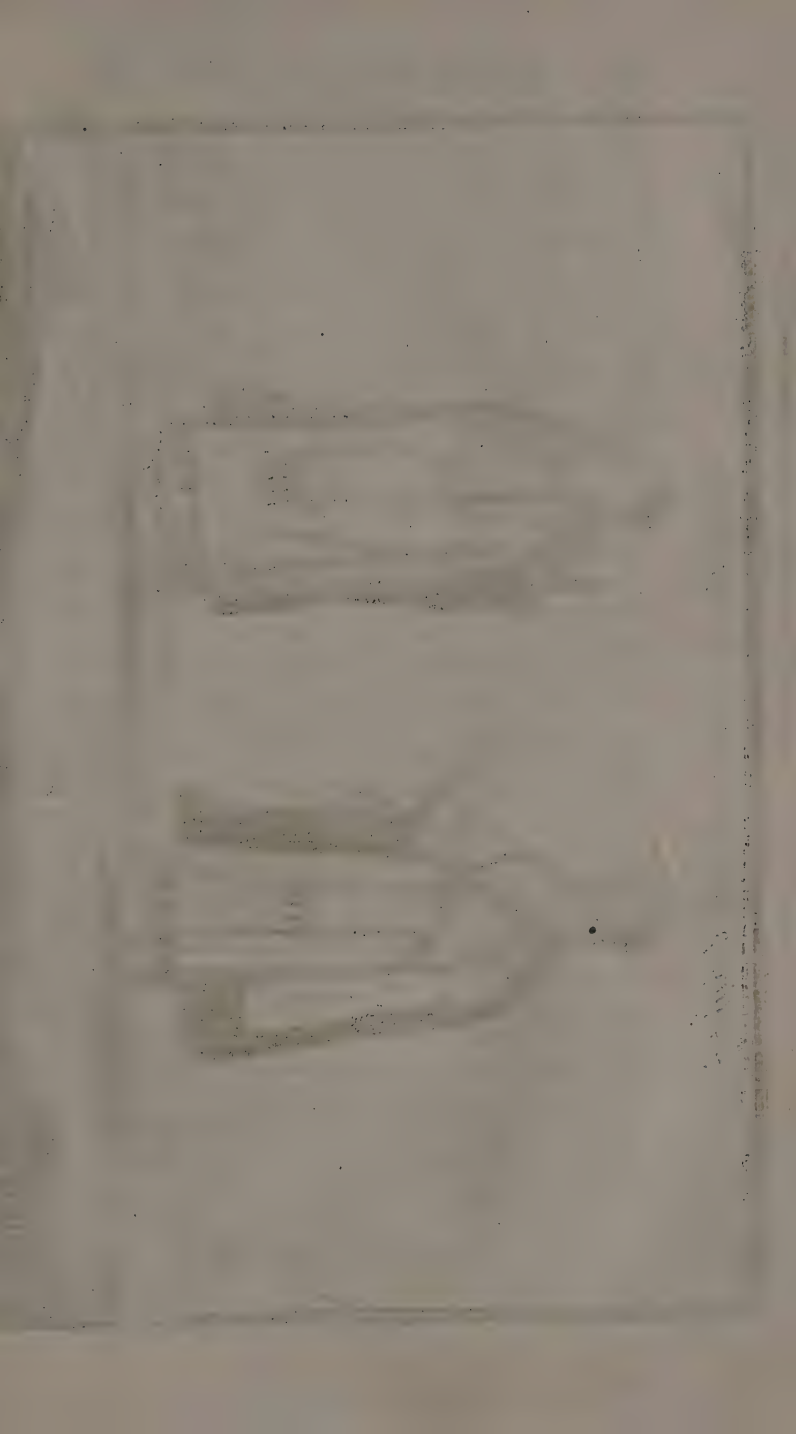
as are his Friends, who very probably are no Losers by his Promotion: he never fails making a Present to the Prime Visier; the Bargain is soon struck, and the Pretender, tho' poor, is in no danger of wanting rich Merchants, who in expectation of a considerable and certain Profit, make all the necessary Advances. If the Prime Visier is not at *Constantinople*, the business is treated with the [a] Governour of the City. The Patents are granted upon payment of the Money; and the new Patriarch, accompany'd by the Bishops of his Faction, without giving himself any uneasiness about what the old Patriarch or the rest of the Clergy may say to it, goes to receive the Castan of the Visier or Governour: This Castan is a Vest of Linsey-Woolsey, or of some other Stuff, which the Grand Signior presents to Ambassadors, and Persons newly invested with some considerable Dignity:

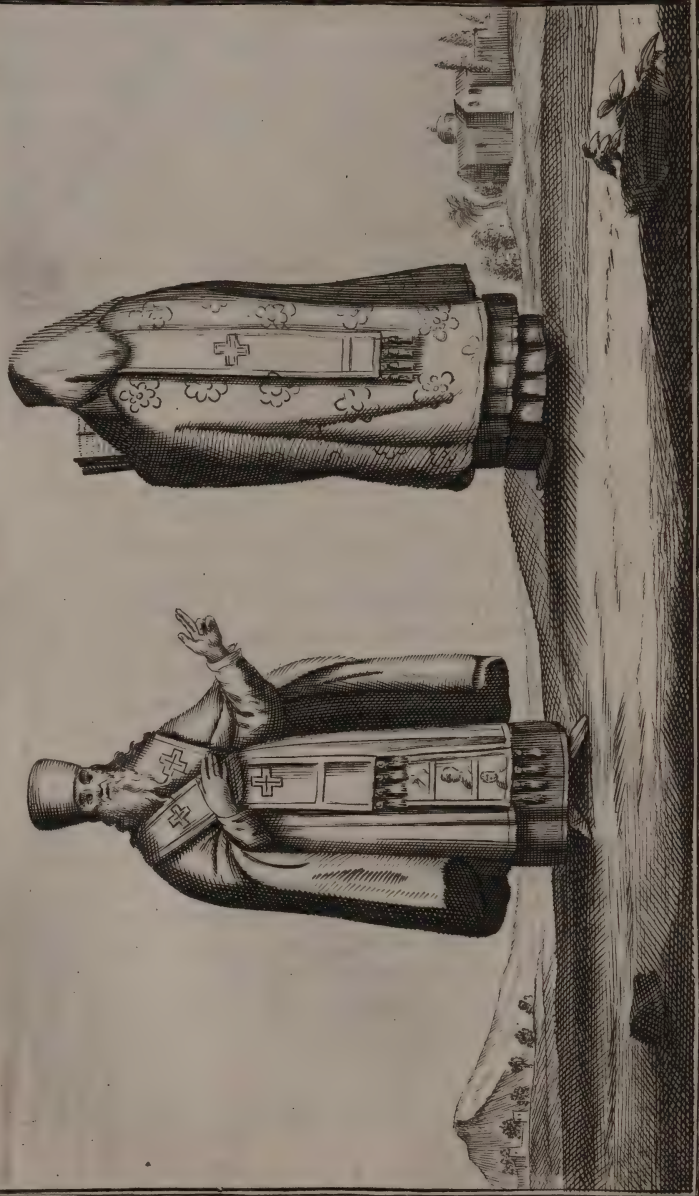
The Bishops of the Patriarch's party do also receive each of them his Vest, and then proceed in a kind of Triumph to the Patriarchal Church, in the Quarter of the Town call'd *Balat*, preceded by a [b] Guard of the *Porte*, by two [c] Exempts of the Grand Signior's Guard, by one of the Secretaries either of the Prime Visier or of the Governour of the City, and by a Troop of Janizaries: the Bishops and Caloyers bring up the Rear of the March. When they are come to the Gate of the Church, they read the Patriarch's Letters Patent, whereby the Sultan commands all the *Greeks* in his Dominions to acknowledge such a one for the Head of their Church, to allow him the Sums necessary for the Maintenance of his Dignity, and the Payment of his Debts: all this upon pain of the Bastinade, Confiscation of Goods, and Interdiction from the Church. Fine

[a] Caimacan.

[b] Capigi.

[c] Tzaus: it is pronounc'd Chiaouse.



A Greek Bishop giving his Blessing.

Marks these, of Apostolical Mission! After the reading of the Patent, the Gate of the Church is open'd, and the Prime Visier's Secretary having placed the Patriarch in his Seat, withdraws with the rest of the *Turks*, who have each of them his Spill of Money.

We need not at all doubt but the new Patriarch makes the best of his time; Tyranny succeeds to Simony: the first thing he does, is to signify the Sultan's Order to all the Archbishops and Bishops of his Clergy. This new Head of the Church is call'd not only *Your Holiness*, but *Your All-Holiness* [a]. He continues always to dress like a plain Caloyer, and when you salute him, you kiss his Hand or his Chaplet, carrying it from your Mouth to your Forehead. His greatest Study is to know exactly the Revenues of each Prelate; he imposes a Tax upon them, and enjoins them very strictly by a second Letter to send the Sum demanded, otherwise their Dioceses are adjudg'd to the highest Bidder. The Prelates being used to this Trade, never spare their Suffragans; these latter torment the Papas; the Papas flea the Parishioners, and hardly sprinkle the least drop of Holy Water, but what they are paid for beforehand.

If afterwards the Patriarch has occasion for Money, he farms out the Gathering of it to the highest Bidder among the *Turks*: he that gives most for it, goes into *Greece* to cite the Prelates. Usually for twenty thousand Crowns that the Clergy is tax'd at, the *Turk* extorts two and twenty; so that he has the two thousand Crowns for his pains, besides having his Charges borne in every Diocess. In virtue of the Agreement he has made with the Patriarch, he deprives and interdicts from all Ecclesiastical Functions, those Prelates who refuse to pay their Tax: if they have not Money by them, they borrow of the Jews

[a] Παναγιότητα σὺ καὶ Παναγιώτατος.

at exorbitant Interest, upon the Security of their Diocesans. This is now that Church, which was formerly so flourishing and so glorious, in having had for Pastors the *Athanasius's*, the *Basils*, the *Chrysostoms*.

The Hierarchy of the *Greek Church* consists of some other Patriarchs who acknowledge him of *Constantinople* for their Head; namely, the Patriarch of *Jerusalem*, who governs the Churches of *Palestine*, and of the Confines of *Arabia*; that of *Antioch*, who resides at *Damascus*, has in his care the Churches of *Syria*, *Mesopotamia*, and *Caramania*; that of *Alexandria* dwells at *Gran Cairo*, and governs the Churches of *Africa* and *Arabia*. All the other *Greek Churches* under the *Ottoman Empire* depend immediately upon the Patriarch of *Constantinople*: the Archbishops are next in Rank to the Patriarch; and after these come the Bishops; next the [a] Protopapas, then the [b] Papas, and lastly the Caloyers. When you salute an Archbishop or a Bishop, you kiss his Hand, and call him [c] *Your All-Priesthood*, or [d] *Your-Beatitude*: Priests are call'd [e] *Your Holiness*.

The [f] Caloyers are Monks of the Order of *St. Basil*; there is no variety of Colour in their Habits. This Body supplies the *Greek Church* with all its Prelates. The [g] Papas are properly no more than secular Priests, and can never rise higher than to be Curates or [b] Archpriests. The first order confer'd on those that dedicate themselves to the Church, is that of [i] Reader, whose Office is to read the Holy Scripture to the People on high Festivals: these Readers come to be [k] Chanters, then [l] Sub-Deacons, and sing the Epistle at Mass; afterwards

[a] Archpriests.	[b] Curates.	[c] Πανερότη σὲ καὶ.
[d] Μακαρίοτη σὲ.	[e] Ἀγιότητι σὲ.	[f] Καλογέρος,
good Old Man.	[g] Πάπας, or Πάππας.	[h] Πρωτοπαππᾶς
[i] Αναγνώστης.	[k] Ψάλλτης.	[l] Υποδιάκωνος.

they are made [a] Deacons, and sing the Gospel: the last Order they obtain, is the [b] Priesthood. As for Clerkship, they do not reckon it to be properly one of the Sacred Orders; they call Clerks all the Persons in general that are of the Body of the Clergy: in some places they apply this Name to [c] those who give out the Anthems to the Chanters, to inform them what they are to say: any Child that is present may do as much; for almost all of them are taught to do it. The Sub-Deacon takes care of the Sacred Ornaments and Vessels: it is he that prepares the Bread for Consecration, and that lays it upon the Table of Shew-bread; he receives the Offerings, dresses the Priest, gives him the Water to wash and the Cloth to dry his hands [d]. The Deacon holds the Stole, and a Fan [e] to drive away Flies from the Altar.

The Priests are allow'd to marry once in their life-time, provided they engage themselves in the Bonds of Matrimony before they are ordain'd: they must for this purpose declare in Confession to a Papas, that they are Virgins, and they intend to marry a Virgin. If they accuse themselves of having known a Woman, they are incapable of being Priests, unless they corrupt their Confessor with Money. When the Confessor has received the Deposition of the Deacon, he certifies to the Bishop that such a one is a Virgin, and designs to marry a Virgin: he is marry'd, and afterwards receives the Order of Priesthood; but he must not enter into a second Marriage: for which reason he chuses the [f] handsomest Girl in the Village, and one whose Complexion seems to promise Length of Days. As to Flesh, the Papas are not oblig'd to abstain from it more than two Days in the Week, any more than the Laymen.

[a] Διάκονος. [b] Ιερωσύνη. [c] Κανονάρχης καὶ
Κανονάρχοι. [d] Τὸ Μαιδύλιον, *the Hand-dryer*.
[e] Τὸ Ριπίδιον, *Fan*. [f] Παπαδία.

The Library of these Priests is usually very small; their Breviaries and other Forms of Prayer being very dear, because of the necessity they are in of fetching them all from *Venice*; they dispense with the Repetition of the Office, tho 'tis in the vulgar *Greek*: as to Mass, they say it not every day, because it is not lawful for them to lie with their Wives the Eves of the Days on which they are to celebrate.

The Papas are distinguish'd from the Caloyers by a white [a] Fillet, about an inch broad, which goes round the bottom of their Caps: and there are many places where both Papas and Caloyers wear a piece of [b] black Cloth fasten'd on the inside of their [c] Caps, and hanging down on the back; this gives them the Air of so many little Prelates. All their Caps are of the same form, and made at *Monte Santo*, flat at top, black, and sloping down over the ears; their [d] Habit is deep brown, a kind of plain Cassock, over which they wear a Girdle of the same colour.

The Caloyers take the Vow of Obedience, of Chastity, and of Abstinence; they never say Mass, if they mean to continue in their Rule: if they take the Priesthood, they become [e] sacred Monks, and never celebrate but upon the highest Festivals; upon which account, in Convents there are Papas kept to serve the Church. Thus the Sacred Monks really differ from the Caloyers only as to Priesthood.

Those that would be Caloyers, apply to some Sacred Monk to receive the Habit, and this Ceremony costs about a dozen Crowns. Before the Decadence of the *Greek Church*, the [f] Superior of

[a] Περιστέρα.

[b] Παραμάνδυω.

[c] Καμιλαύχιον καὶ Καμηλαύχιον, καὶ Περιεφαλαία.

[d] Μανδύα καὶ τὸ Μανδύον.

[e] Ιερομονάχος καὶ Ἀββατοπρεσβύτερος.

[f] Ἡγούμενος.

Description of the Island of Candia. IIII

a Convent was wont to examine the Candidate very strictly, and for a proof of his Call, obliged him to remain three Years in the Monastery: after the expiration of which term, if he persevered in his design, the Superior brought him into the Church, and spoke to him as follows; “ My Brother, be-
“ hold us now standing here in the presence of the
“ Angel of the Lord, before whom we must not
“ lye: Is it not to avoid the Punishment of some
“ Crime, that you would retire into this House?
“ Is it not some domestick Disappointment, some
“ Cross in Love, some criminal Affair, that brings
“ you among us? No, Father, usually reply’d
“ the Person examin’d; it is with no other design
“ than to work out my Salvation, that I desire to
“ quit the World and its Vanities.” Then the Superior gave him the Habit, and after some Prayers he cut off a Lock of his Hair, which he fasten’d with a piece of Wax against the Wall near the Altar.

There is no Discipline now left among the *Greeks*; they receive their Monks very young, and especially in the Convents, where you shall have some not above ten or twelve Years old: they are most commonly the Sons of the Papas, who are taught to write and read; besides which, they are employ’d in the meanest Offices, and this serves them for their Noviciate. In the more regular Convents, the Noviciate is farther prolong’d two Years after taking the Habit: these Convents are those of *Monte Santo*, of *St. Luke* near *Thebes*, of *Arcadi* in *Candia*, of *Neamoni* at *Scio*, of *Mavromolo* upon the *Bosphorus*, the Monasteries of the *Isles of Princes*, &c. These poor Novices are sadly troubled with Vermin; we taught them the use of [*a*] Staves-ager, or Loufewort, to kill them: the Lord has provided for them very

[*a*] Delphinium Piatani folio, Staphisagria dictum. Inst. Rei Herb. 428.

well, for the Herb is common all over that Country.

The Caloyers and other Ecclesiasticks are very slovenly, their Hair and Beard are utterly neglected; for most of them get their Livelihood by the Sweat of their Brows, and betake themselves to all sorts of Employments, especially to tilling the Earth, and cultivating the Vine. The Lay-Brothers are of the coarsest Make, and are like our *Freres Donneux*: I don't know what they call them among the *Greeks*; they are honest Countrymen, that after the death of their Wives give all they have to some Convent, where they spend the rest of their days in labouring the Earth. All these Monks live upon nothing but some sorts of Fish, Pulse, Olives, dry'd Figs: their Refectory is not in the least better furnish'd than that of *la Trappe*, except as to Wine: and the very worst Wine in *Greece* is incomparably better than the best *Perche* Cyder. Strangers eat Meat in the Houses of the Caloyers, but then they must bring it with them. They are generally well provided with green Olives salted, which are extremely agreeable: black Olives are also common among them, and of a better Taste; they are put with Layers of Salt in great Pitchers, where they will keep without Water for above a year: I have try'd to preserve them in *Provence* the same way, but it would not do.

In the *Greek* Monasteries their Commons are all equal; the Superior is not better fed than the meanest Monk; and the same Rule is observ'd in all the other Necessaries of Life. When the [a] Superior leaves his Office, he is stript only of his Authority: when he is in Office, he never dares abuse it, especially with relation to the Punishments and Penances due to the Faults of his Monks; the least Severity would sometimes put them upon taking the Turbant instead

[a] Προηγούμενος, Exsuperior.

of the Cap of *Monte Santo*. All Penances therefore are voluntary in their Cloisters; they are not at all acquainted with Submission and Humility: those Virtues are practis'd only by their Cooks, who prostrate themselves at the door of the Refectory, to receive the Benediction of the Monks as they come out.

As there are three States of Perfection in the Monastick Life among the *Greeks*, the Monks are accordingly distinguish'd by three sorts of Habits: the [a] Novices wear only [b] a plain Tunick of the very coarsest of Cloths; the Professed have a [c] larger and neater: they call the more Fervent the [d] Monks of the little Habit, to distinguish them from those who lead an indifferent sort of Life like the rest: lastly, the [e] Cowl and [f] Scapulary are bestow'd upon the most [g] Perfect, whom they do not scruple to compare to Angels. They are bury'd in those Ornaments, for in their life-time they wear them only for seven days.

In some parts of *Greece* the Caloyers are divided into Anchorets and Asceticks or Hermits: The Anchorets live three or four together in a House own'd by the Convent, of which they hire it for their Lives. There they have their Chapel, and after Prayers employ themselves in cultivating Pulse, Vines, Olive, Fig, and other Trees, which furnish them with Fruits in their season. These Monks differ from the conventual only in their conversing less with the World, and being in smaller numbers in their Retreat.

The Life of the Asceticks or Hermits is the strictest of all; they are recluse Caloyers, and voluntarily retire into the most frightful Rocks: they eat but once a day, except upon Festivals; they scarce take

[a] Αεχαρίοι. [b] Ρᾶσος καὶ Ρᾶσα.

[c] Μανδύα, Μανδύον, Χιτῶν, Σχῆμα.

[e] Κυκάλιον.

[f] Ανάλαβος.

[d] Μικροίχημοι.

[g] Μεγαλίχημοι.

enough to satisfy the Calls of Nature: the *Pacomesses* and *Macairiusses* never lived more aufterely. Without a very particular Vocation, I hardly believe it is lawful for Men to put their Life to fuch a Teft; it is certainly the Will of God that we fhould preferve it as much as in us lies, whereas thefe Men deftroy themfelves without any neceffity; on the other hand, thefe great Aufferities, join'd to a perpetual Solitude, very often turn their Brains. Moft Afceticks are apt to fall into piteous Fancies, that have nothing at all to do with the true Knowledge of our Duty; fo that by little and little their Heads grow fo full of Vifions, that they are little better than diftracted. Thefe poor Hermits are not mendicant; the Monks from time to time bring them a little Bifcuit, which with a few wild Herbs is all their Support.

The *Greek Nuns* [a] do by no means live fo aufterely as the Hermits; they are moftly *Magdalens* reform'd, who towards the Decline of their Age make a Vow to be more obfervant of fome Virtues that they have very much neglected in their Youth [b]: they then retire into Monafteries, there to lead a Life lefs fcandalous, under the Infpection of a kind of [c] Abbefs, who is not over-fevere.

As to the *Greek Monks*, they apply themfelves to Contemplation lefs than the Afceticks: thefe Monks rife constantly an hour and a half after Midnight to pray together. The Night between Saturday and Sunday they rife exactly at one: the Nights of the Afcenfion [d], Pentecoft, St. *John Baptift*, St. *Peter* and St. *Paul*, the Transfiguration of our Saviour, the Feaft of the Virgin, are wholly fpent in Prayers. Usually after the midnight Office [e], the Monks

[a] Καλογρία, Βαλογαία μονάστρια, Καλήγερα, good old Woman.

[b] Καλογεῖται, Καλογεῖται μοναζεῖται, Αδελφαι.

[c] Ηγυμένως.

[d] Τὸ Μεσονυκτικὸν καὶ Μεσονυκτικὸν, the

Office of Matins.

[e] Τὸ Ολονύκτιον καὶ Ολονηκτικὸν καὶ πολυε-
λζιον, Prayers that continue all night.

retire to their Cells, and return to Church about five to say Matins [a], Lauds, and Prime, which is begun at Sun-rise: after this, each Man goes to his work; those that stay in the Convent go again to Church to say Tierce and Sixte, and to assist at Mass. From Mass they go directly to dinner in the Refectory, where they have Reading in the same manner as in our Communities: after Dinner, they return to work: at four they sing Vespers, sup at six; after Supper they say Complines, and at eight go to bed.

Besides the Fasts of the Church, the Caloyers have three particular ones: the first is instituted in honour of St. *Demetrius*; this Fast begins the first of *October*, and ends not till the twenty sixth of the same Month, which is the [b] Feast of St. *Demetrius* martyr'd at *Thessalonica*: the second Fast is of but fourteen days, namely, from the first of *September* to the Feast of the [c] Invention of the Cross: the last is the Fast of St. *Michael*; it begins the first of *November*, and ends the eighth, which among the *Greeks* is the Feast of [d] St. *Michael*, St. *Gabriel*, and all the Host of Heaven. There are Caloyers that observe the Fasts of St. *Atanasius* and St. *Nicholas* Bishop of *Myra*; the first begins the seventh of *January*, and ends the eighteenth of the same Month: in short, of all Christians the *Greeks* are the greatest Fasters next to the *Armenians*.

Even the Laymen keep four *Lents*; the [e] first lasts two Months, and ends at *Easter*, for which reason they call it the great *Lent*, or the *Easter-Lent*: in the first [f] Week of this *Lent*, it is lawful to eat

[a] Ὁρθρος.

[b] Εορτὴ τῆ μεγαλομάρτυρος Δημητρίου.

[c] Ἡ ὑψώσις καὶ εὐρεσις τῆ τιμῆς καὶ ζωοποιᾶς ἐν τῇ σταυρῇ.

[d] Τῶν Ταξιαρχῶν καὶ τῶν Ἀρχαγγέλων Μιχαὴλ, καὶ Γαβριὴλ, καὶ τῶν λοιπῶν.

[e] Μεγάλη καὶ ἁγία τεσσαρακοστὴ.

[f] Τυρινὴ καὶ τυροφάνος, from τυρὴ, which signifies a Cheese.

Cheefe, Milk, Fish, and Eggs; all which they are forbidden during the following Weeks: they feed wholly upon Shell-fish, and such other as they believe to be without Blood, as are the Polypus and the Cuttle-fish; they also eat the Eggs of certain Fish salted, and especially those of the [a] Mullet and [b] Sturgeon: the first are prepared upon the Coasts [c] of *Ephesus* and [d] *Miletus*, and the others on those of the Black Sea. The Shell-fish most eaten in *Greece*, are the [e] red Naker, the [f] common Oysters, which are perfectly delicious, and infinitely better than the [g] red Oysters, which do not agree with all Stomachs. The *Greeks* also eat a Fish call'd [h] Goats-Eyes, Muscles, Periwinkles, and Sea-Hedgehogs. The Caloyers in *Lent* live almost upon nothing but Roots: the Laymen, besides the Fish aforementioned, use Pulse and Honey, and drink Wine; that Liquor was forbid them, as well as Oil, as St. *John Chrysostom* observes [i]. They eat Fish on Palm-Sunday, and the 25th of *March*, the Day of the [k] Annunciation, provided that Day does not fall in the Holy Week.

On Maunday-Thursdai the more zealous among the Bishops wash [l] the Feet of twelve Papas: this Ceremony was formerly accompany'd with a little Exhortation, but now they excuse themselves from that trouble. On Good-Friday, to celebrate the Memory of the Holy Sepulchre, two Papas in the night carry upon their shoulders in procession, the Representation of a Tomb, wherein Jesus Christ crucify'd is painted on a board: on *Easter-day* that Tomb is

[a] *Ὡὰ τάρικα τῷ Κεφαλῷ*, Botargo, or Potargo, *Κεφαλὸς*, Mugil, Mullet.

[b] *Χαείαρι*, Cavear.

[c] *Αἰαφαλouc*.

[d] *Palatia*.

[e] *Πίνα ψάρι*.

[f] *Ὀσρόδι ψάρι*.

[g] *Γαϊδαροπόδα*.

[h] *Πιταλίδες*, *Λέπται*.

[i] Homil. 2. in Gen. & Homil.

6. ad Popul. Antioch.

[k] *Ὁ Εὐαγγελισμὸς τῆς παρθενῆς*.

[l] *Ὁ Θεὸς καὶ Ἰερός νιπτήρ*.

carry'd

carry'd out of the Church, and the Priest begins to sing, *Jesus Christ is risen from the Dead; he has overcome Death, and given Life to those that were in the Grave.* This Representation of the Holy Sepulchre is carry'd back again into the Church, where it is incens'd, the Office is continu'd, the Priest and Congregation every moment repeat, *Jesus Christ is risen from the Dead* [a]. Then the person that officiates makes three Signs of the Cross, and kisses the Gospel and the Image of Jesus Christ: after this he turns the other side of the board, where Christ is represented arising from the Sepulchre; the Priest kisses it, reiterating, *Christ is risen from the Dead:* and the Congregation does the same, embracing and reconciling themselves one to another; they even fire off Pistols several times, which often singes the Beard and Hair of the Papas. At this fresh noise every body cries out, *Christ is risen from the Dead.* This spiritual Rejoicing continues not only the whole *Easter-Week*, but also till *Pentecost*. In the Streets, instead of the ordinary Form of Salutation, which is, *I wish you length of Years* [b]; they only say, *Jesus Christ is risen from the Dead.*

The second *Lent* is that of *Christmas* [c], and lasts forty Days; in this they eat Fish, except on Wednesdays and Fridays; some abstain also on Mondays.

The third *Lent* bears the Name of the Apostles *St. Peter* and [d] *St. Paul*: it begins the first Week of *Pentecost*, and ends on *St. Peter's Day*; thus it is longer or shorter, according as *Easter* falls higher or lower in the Year. During this *Lent*, it is lawful to eat Fish, but nothing made of Milk. They are even

[a] Χριστὸς ἀνέστη. [b] Πολύχρονος.

[c] Τὸ Σαραντὰ μέρον καὶ τεσσαρακοντὰ μέρος καὶ τεσσαρακονθήμερον, the *Quarantain*.

[d] Τεσσαρακοστὴ τῶν ἁγίων Ἀποστόλων Πέτρος καὶ Παῦλος.

forbid to eat Flesh, if the Feast of the Apostles happens to be a Fast-Day.

The last *Lent* [a] begins the first of *August*, and ends at the Feast of the Assumption; on which account it is call'd *the Lent of the Holy Virgin*. The use of Fish is forbidden in this *Lent*, unless on the sixth of the same Month, which is the Day of our Saviour's Transfiguration [b]. All the other days they are confined to Shell-fish and Pulse. During all these *Lents*, the Monks live upon nothing but Pulse and dry'd Fruits, and drink Water.

The rest of the Year the *Greeks* [c] every Wednesday and Friday: on Wednesday, say they, because on that day *Judas* took Money of the *Jews* to betray our Lord; on Friday, because on Friday he was crucify'd. If *Christmas-Day* falls upon a Wednesday or Friday the Laymen eat Flesh, and the Monks are dispens'd from fasting. The *Greeks* are very much scandaliz'd at our fasting on Saturdays in the *Latin Church*, upon account of a Passage misunderstood in St. *Ignatius* [d] the Martyr; who says, that they who fast on Saturdays, do crucify the Lord anew.

The Laymen eat Meat from *Christmas* to the fourth of *January*: the fifth of *January*, which is the Eve of the Epiphany, they fast [e], because they fancy Christ was baptiz'd the sixth of that Month; it is for this reason that the Bishops, or the chief Vicars, do on that day about Evening make [f] Holy-Water for all the ensuing Year; they drink of it, and sprinkle their Houses with it: if they happen not to make enough, when that is out, they make [g]

[a] Τεσσαρακοστή τῆς Θεομήτερος καὶ ἁγίας παρθένης.

[b] Μεταμόρφωσις τοῦ Σωτῆρος.

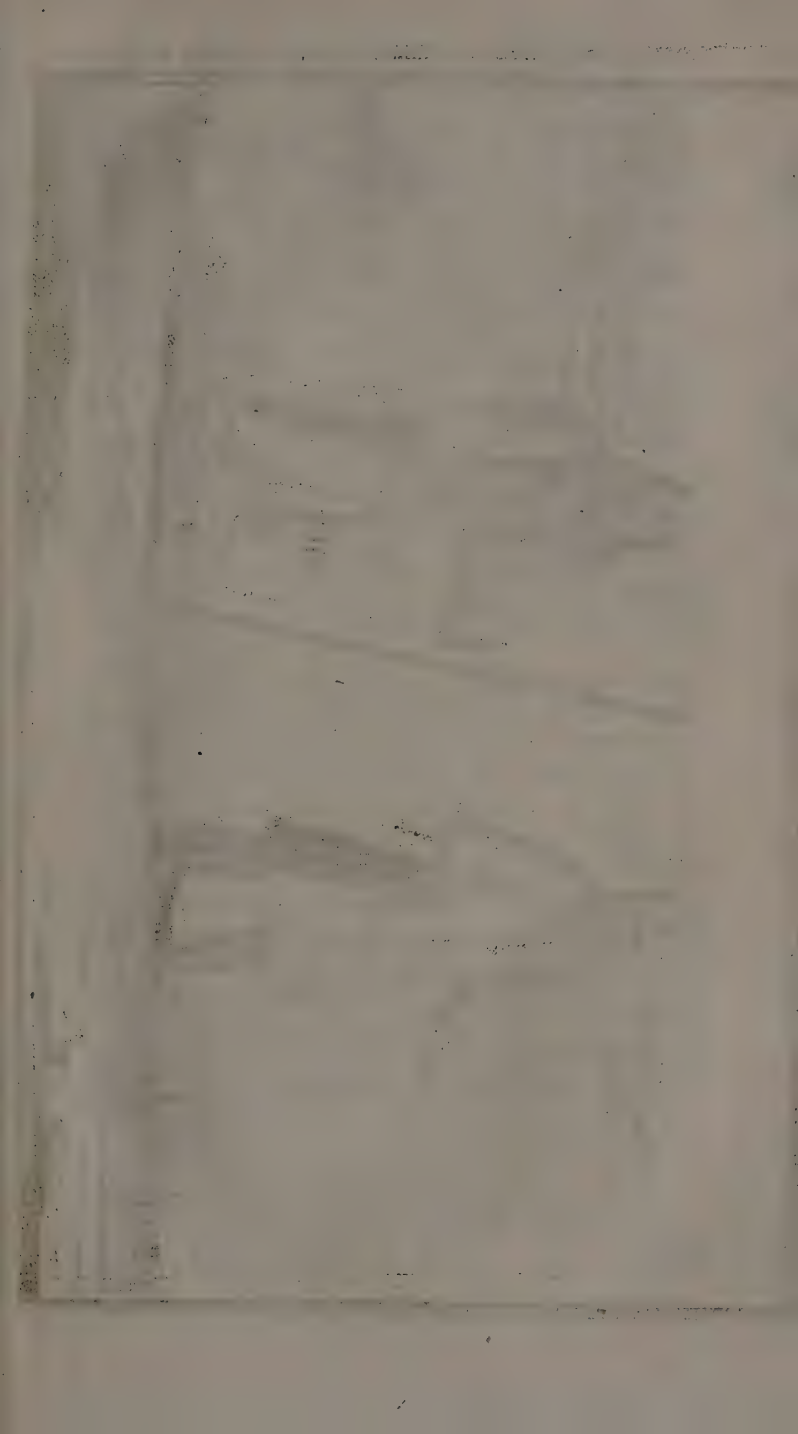
[c] Ἐξοφαγία καὶ ὕδροποσία.

[d] Χρυσόκλητος ἐστίν. Ignat. Epist. v. ad Philippeneses.

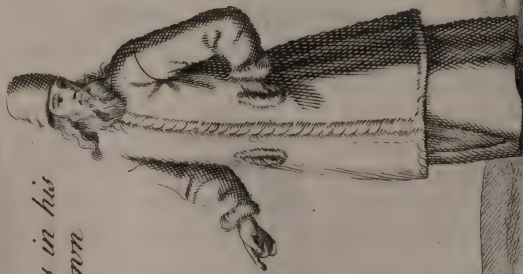
[e] This Fast is call'd Παραμονή.

[f] Τὸ μέγαλον Ἀγίασμα καὶ μέγας Ἀγίασμος.

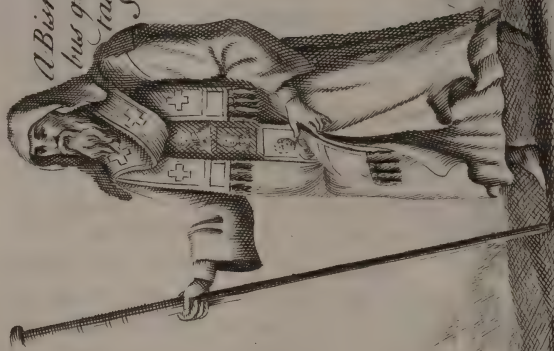
[g] Ὁ μικρὸς Ἀγίασμος.



*A Papas in his
Fur Gown*



*A Bishop in his Pontificals
has going to bless y^e Town:
hairs, the Wells & the
Sea it self.*



more. Every Man carries a [a] Pot-full of it to his own House; but they never put Salt into it, and find great fault with our doing so: the Papas go and sprinkle the Houses of every private Man with their Holy Water. The Day of the Epiphany they also make [b] Holy Water in the Morning at Mass; it serves to give to such Penitents to drink, as are excluded from the Communion, to purify Churches that have been profaned, and to exorcise Demoniacks. On that day they bless the Springs, the Wells, and even the Sea: this Benediction is very solemn, and brings in Grist to the Clergy, who, to strike the Imaginations of the People, fling into all those Waters little wooden Crosses before they say Mass. We saw it done at *Mycone*, by a Bishop delegated from him of the Island of *Tinos*; he march'd in Procession in his Pontifical Habits, with his great [c] Veil upon his head, and his Pastoral [d] Staff in his hand.

The *Greeks* fast again on the fourteenth of *December*, in honour of the Invention of the Cross; they also fast the Eve of St. *John the Baptist*: and during these Fasts they abstain from Fish, and eat hardly any thing but Pulse; as they do also the Monday in *Whitsun-Week*: that day is set apart for putting up their joint Prayers to the Lord to send his Holy Ghost upon the Faithful, which they do in the Evening. But they make themselves amends for this last Fast the following Wednesday and Friday, for then they return to eating of Flesh, for joy of the Descent of the Holy Ghost. In a word, the Devotion of the *Greeks* consists hardly in any thing more than a regular Observation of their appointed Fasts.

[a] Ἀγίασμαλιδόν, *Holy Water-Pot.*

[b] Τὸ Ἀγίασμα τῶν Φώτων, *the Epiphany they call Φώτα.*

[c] Ἀπανὸ Καμήλαυχον καὶ Καμηλαύχρον.

[d] Δεκανίκιον.

I confess, my Lord, I should have made a very sorry *Greek*, especially if Travellers had not a Dispensation from the Law of Fasting, which the Natives here certainly have not; Children, Old Men, Women with child, sick Persons, are not excus'd: they are much less anxious about the Practice of the Christian Virtues. It is true, this is less their fault than that of their Teachers; who, though much more numerous than in any other Christian Country, do not perform the Duties of their Ministry: you see in *Greece* ten or twelve Monks or Papas to one Layman.

This Multitude of the Clergy is certainly the occasion of the vast number of Chapels that are in *Greece*; new ones are daily built, though permission must first be purchas'd of the Cadi [a], e'er it can be done: nay, it is forbidden to rebuild such as are fallen or burnt, till after having paid the Dues of that Officer. Each Papas thinks he has as much a right to possess one Chapel, as he has to marry one Wife. Few of those Priests care to celebrate in the Church of another, and this perhaps is the only thing in which they are scrupulous: such Celebration is in their opinion a kind of spiritual Adultery. It is possible too, this Multiplicity of Chapels may be a Relick of the ancient Custom that prevail'd in *Greece*, of raising little Temples to their false Gods. It is certain, the *Greeks* retain many of the Pagan Ceremonies, and among others that of dancing their Saints to the Musick of Fifes and Cymbals; which is practis'd also even in *Provence* on great Holidays.

As the ancient *Greeks* found the whole Earth in Gods and Goddeses, as St. *Austin* observes [b], they were obliged in honour to build them Temples in their own Country: those Temples were small, but

[a] Καδὶς or Καδῆς, Judge.

[b] Lib. 3. de Civit. Dei.

magnificent,

magnificent, adorn'd with Columns, Architraves, Pediments, whose Workmanship was far more valuable than the Marble they were built of. This Marble grew so beautiful under the hands of such Masters as *Phidias*, *Scopas*, *Praxiteles*, that it became the Object of the Adoration of Mankind: dazzled by the Majesty of their Gods of Stone or Brass, their Eyes were sometimes too weak to bear the Lustre of their Sight. Whole Cities have been known to be so foolishly prepossess'd, as to imagine they saw Alterations in the Countenances of their Idols: Stories of this nature are told by *Pliny* [a], of the Statues of *Diana* and *Hecate*, one of which was at *Scio*, and the other at *Ephesus*; the Situation of several of these Temples are yet discoverable by bits of Pillars strew'd about the Fields. The *Greeks* have been very happy, that Churches are substituted in the place of those ancient Edifices.

Those Churches now are very indifferently built, and very poor; but Christ is adored in them, instead of the false Deities, which were so long the Gods of their Forefathers. Except *St. Sophia* at *Constantinople*, there have been very few great Churches among them, not even when their Empire was in the height of its Glory. Some old Churches that still remain, have two Naves, both cover'd in with sharp-rais'd vaulted Roofs; and the Steeple, which might as well be left out of the Building for any Bells it is troubled with, stands between the two Roofs in the Front: all these Structures are generally upon the same Plan, most of them in the shape of a *Greek*, that is, a square Cross. The *Greeks* have preserv'd the ancient Use of Domes, which they do not execute much amiss: the Choir of the Churches always faces the East; and when they pray, they turn to that side. Their

[a] Hist. Nat. lib. 3. cap. 5.

usual Prayers, after reiterated Signs of the Cross consist in the frequent Repetition of these words, *Lord have mercy upon us ! Christ have mercy upon us* [a]!

They are too observant of the Laws of Nature in the *Greek Church*, not to forbid the Women entrance into their Churches at certain times: they are obliged to remain at the Door; and as if their Breath was tainted, they are not suffered to communicate in that condition, nor to kiss any Image. They are not so scrupulous in those Monasteries where they keep Women to wash the Monks Linen. The Images in their Churches are all flat, and you never see any Sculpture there, except it be some slight Incision. In greater Churches, they have Sextons [b], Door-keepers [c], and Church-wardens [d]: formerly there was a Pulpit [e], set apart for the Preacher, but they are very rarely to be met with now, Preaching being almost wholly disused among them; and if a Papas does undertake to meddle with it, he acquits himself most wretchedly, and does it only for the sake of the two Crowns that are allow'd for the Sermon, which is not worth the Money. It is a shame to hear those Priests spend half an hour in distilling as it were about twenty words sadly mismatched, which for the generality the Curate understands as little as the Congregation.

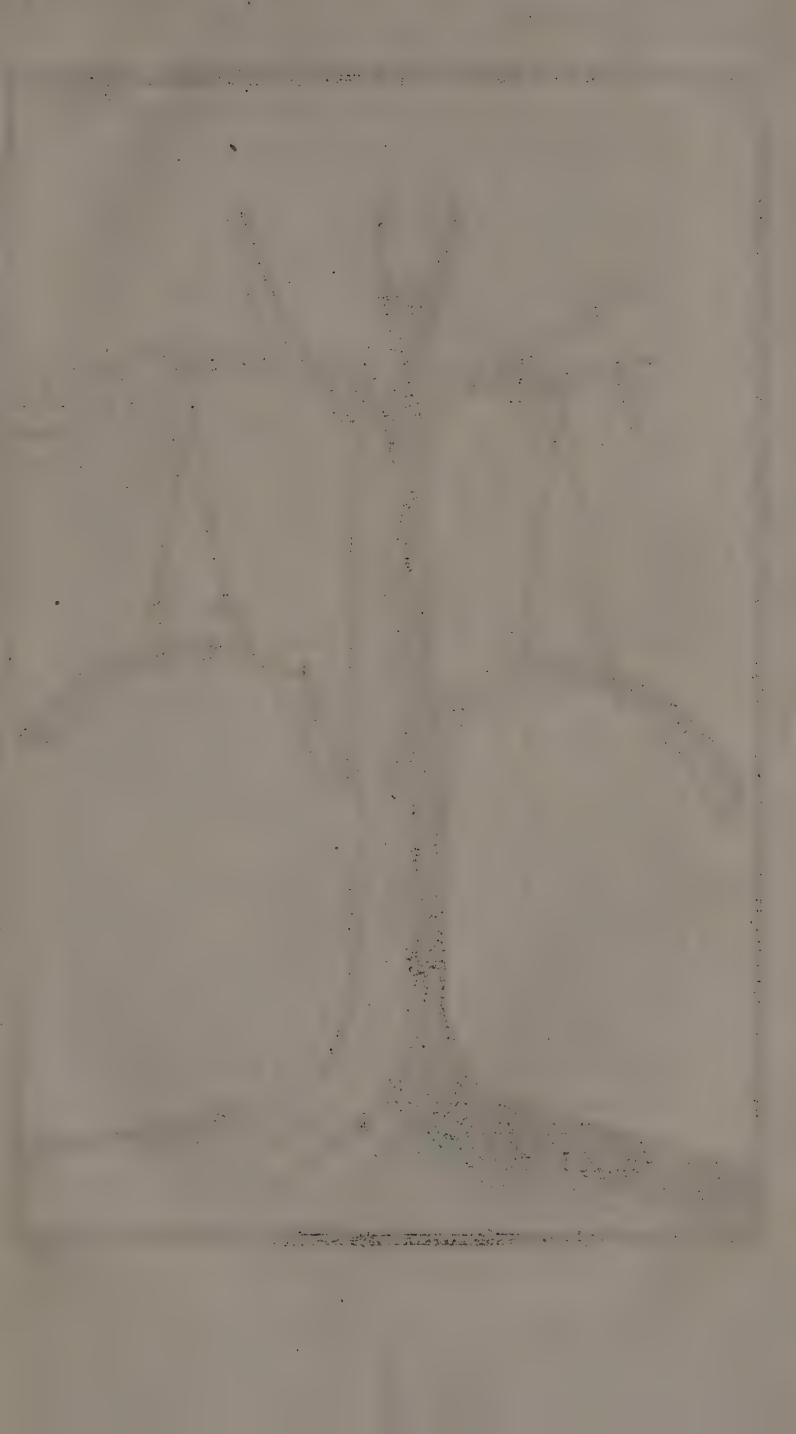
The Monasteries are built in a uniform manner; the Church always stands in the middle of the Court, so that the Cells lie round about it. These People have not that Variety in their Taste that we have; a Defect not at all to be prais'd, since Variety is of great use to the perfecting of Arts. It is visible by

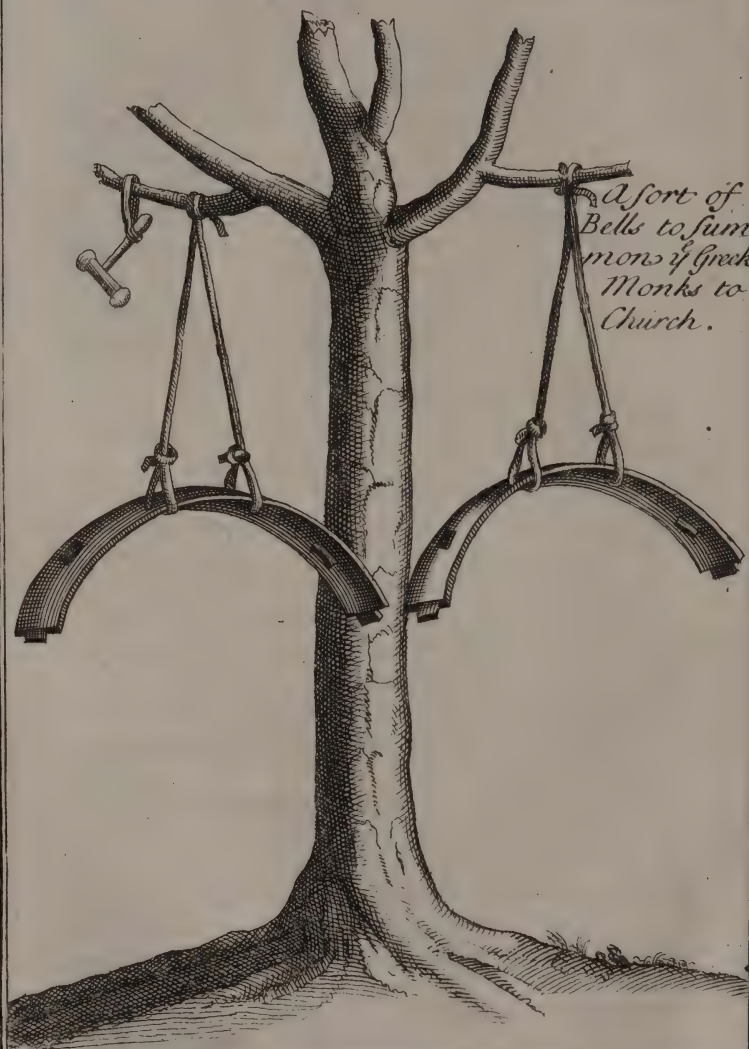
[a] Κύριε ἐλέησον, Κύριε Ἰησοῦ Χριστέ ἐλέησον με τὸν ἁμαρτωλὸν.

[b] Σκευοφυλάξ. [c] Τυρώρος.

[d] Λαμπραδάριος καὶ Κανδηλάπτης.

[e] "Ἀμῶ, "Ἀμῶν, καὶ "Ἀμῶνας.





A sort of
Bells to sum-
mons of Greek
Monks to
Church.

the old Belfries of the Monasteries, that the *Greeks* never had any great Bells; and since the *Turks* have forbidden them the use of all, they hang with Ropes to the Boughs of Trees, Plates of Iron, like those Rims which are fix'd round Cart-Wheels, crooked, about half an inch thick, and three or four broad, with a few holes drill'd through them: they chime upon these Plates with little iron Hammers, to call the Monks to Church. They have another sort of Chime, which they endeavour to tune to the same Key with those Iron Plates: they hold in one hand a wooden Lath [a], about four or five inches broad, which they strike with a wooden Hammer; you may imagine what a Consort it makes. That which they have at their Feasts on High Days, is but little more tolerable; they jingle a copper Bowl, by striking upon it with the Haft of a Knife, while the Monks sing through the Nose like our Capuchins.

As to the exterior of Religion, it must be own'd to be still pretty regular among the *Greeks*: their Ceremonies are fine, and that's all; never ask them for an Account of their Faith, for they are miserably tutor'd. Neither are we to expect to find among them those regular Churches of old, which their Historians describe, and which were divided into three parts; to wit, the Vestibulum or Fore-Nave, the Nave, and the Sanctuary: there remain no more now, than these two last parts. The Vestibulum [b] was the first part you met with at entering the Church: it was properly a By-place, set apart for the [c] Baptistry, for those that were condemn'd to do Penance, for [d] Catechumens, and

[a] Τὸ Σήμαντρον ἢ Σημαντήριον.

[b] Ναὸς τοῦ ἁγίου καὶ Πύλαιος. [c] Βαπτιστήριον.

[d] Καὶ νηχόμενος, that comes to be instructed: Καὶ νηχέω, to learn.

for [a] Energumenes; and separated from the rest of the Church by a Wall or Partition, about the height of a Man. Two of these Vestibulums were contriv'd at the Entrance of the Church of *St. Sophia* at *Constantinople*.

From this Fore-Nave, you pass'd into the [b] Nave by three Doors, the chief of which was call'd the [c] Gate-Royal: the Nave is still the greatest Division of the *Greek* Churches. They sit, or rather stand, in Chairs fix'd up against the Wall, in such manner that the People seem to be upon their legs. The [d] Patriarch's Seat is the highest of all, in the Patriarchal Churches; those of the other Metropolitans are lower: the Readers, Chanters, and meaner Clerks sit opposite; and the [e] Desk upon which the Scripture is read, is placed there also. The Nave is separated from the Sanctuary by a Partition [f] all gilt and painted, raised from the Ground to the very Ceiling: this Partition has three Doors; the middlemost is call'd the [g] Holy Door, which is never open'd but during solemn Offices, and at Mass when the Deacon goes out to read the Gospel; or when the Priest carries in the Elements to consecrate them; or lastly, when he takes his Seat there, to give the Communion.

The [h] Sanctuary is the highest rais'd part of the whole Church, and terminates in a [i] Half-Arch, here they celebrate the Holy Mysteries; for which reason none are admitted into it, besides the Ministers of the Lord, the Patriarch, the Archbishops, the Bishops, the Priests, and the Deacons; the *Greek* Emperors themselves had no place in it, but

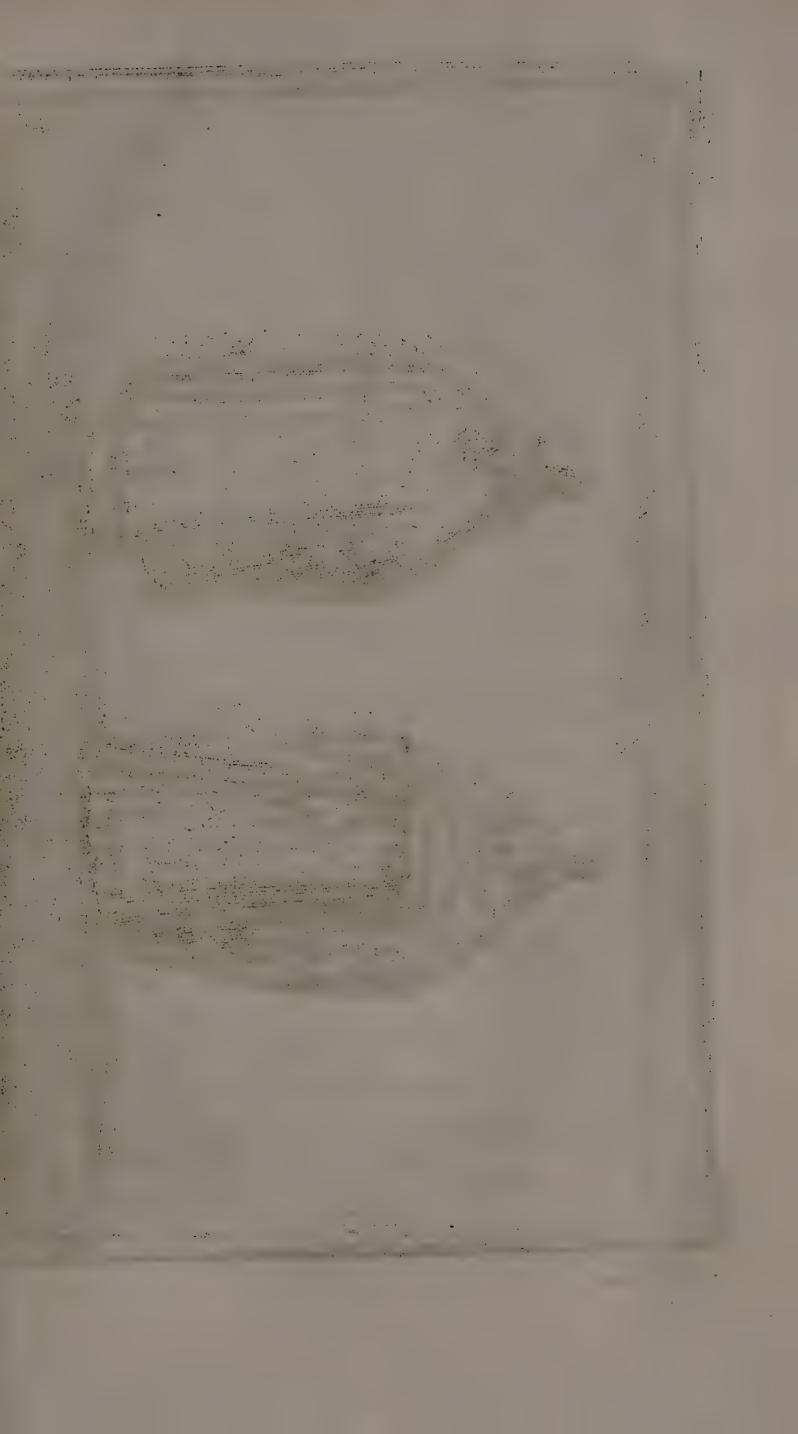
[a] Ενεργόμενος, possess'd; Ενεργέω, to act.

[b] Ναός. [c] Πύλη ὡραία καὶ βασιλική.

[d] Θρόνος. [e] Αναλογεῖον. [f] Εἰκονοστάσιον.

[g] Πύλη ἁγία. [h] Θειοτατήριον καὶ ἱερατήριον καὶ ἅγιον Βήμα καὶ ἁγία ἄγων.

[i] Αἵψις καὶ Κόλπη.



*Greek Papas in their Officiating
habits.*



fat in the Nave. There are three Altars rais'd in the Sanctuary: the [a] Holy Table stands in the middle, and upon this they set the Cross and the Book of the Gospels. This Altar was formerly cover'd by a sort of [b] Canopy: the [c] Altar on the left hand as you go into the Sanctuary is not so large as the Holy Table; here they lay the Bread that is to be [d] consecrated. The third Altar is on the right, and made use of to hold the sacred Vessels, the Books, and the Sacerdotal Habits: the Deacons and Sub-deacons stand near this Altar, which is of the same size and form as that on which they put the Bread that is design'd for Consecration.

The Priest that is to say Mass begins with making three [e] Signs of the Cross, in honour of the Holy Trinity; first upon his Forehead, then on his right Shoulder, and afterwards on his left: and concludes with a profound Inclination of Body at each Sign of the Cross.

He first puts on a kind of [f] Albe, of brocaded Silk, or some other Stuff tolerably rich; for the *Greeks* spare no Cost to get sumptuous Ornaments. Secondly, he puts on a [g] Stole: Thirdly, a broad [b] Girdle, flat like a Ribband: Fourthly, brocaded [i] Cuffs: Fifthly, a piece of square Brocade [k], about seven or eight inches large, fasten'd by one of its corners to his Girdle on the right side: Sixthly, a [l] Cope of Brocade open only at top, and which the Priest tucks up above his Arms; to

[a] Ἁγία ἑρὰ, θεία καὶ μουσικὴ τράπεζα.

[b] Κιβώριον. [c] Πρόδισις.

[d] Τράπεζα Σκευοφυλακία καὶ Διακονικόν.

[e] Σταυρώμα καὶ Προσκυήμα.

[f] Στηθαῖον from Στήδι, Breast: the Albe is also call'd σο-
χάριον. [g] Πετραχήλι καὶ Επιτραχήλιον.

[b] Περιζώνα. [i] Υπομανίκια καὶ Επιμανίκια.

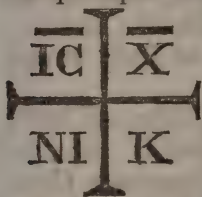
[k] Υπογονάτιο καὶ τὸ Υπογονάτιον.

[l] Τὸ Φιδώλιον, Φαινόλιον, Φαινώλιον, Φενίλιον, Φαιδάλως.

this

this Cope they fasten with a Pin, between the Shoulders, a little square [a] piece of Brocade, three inches large, placed in form of a Lozenge. All these Pieces are pretty well described in our Plate, except the first square Piece of Brocade, which instead of falling down upon the right, seems there to be on the left, because the Figure was turn'd in taking off the Design. The poorer sort of Papas make all these Ornaments of Linen.

The Priest being vested, sets about the Preparation of the Bread and Wine at the little Altar on the left hand; instead of which, in ordinary Chapels they make use of a Hole cut into the Wall: hence he takes the Bread design'd for the Sacrifice. This [b] Bread is of Wheat leavened, and there is stamp'd upon it with a wooden [c] Mold, before it



is put into the Oven, the following Characters, which signify, *Jesus Christ is Conqueror* [d]. If there is no Bread so stamp'd, the Papas draws those Characters upon a common Loaf with the Point of a Knife; then he cuts

the piece of Crust, upon which they appear, into a Square. In doing this, he must use a Knife that is shaped like a [e] Lance, to represent that with which the Side of our Lord was pierced.

This Piece being put into the Bason, he pours the Wine and Water into the Chalice: he afterwards lifts up a piece of the Crust of the same Loaf, which he cuts into a Triangle of about an inch long, and much smaller than the great Piece which contains the Letters. He then offers the Sacrifice to the Lord, in the name of the Virgin.

He takes, with the Point of his Knife, a Piece

[a] Πάλο. [b] Προσφορά. [c] Σφραγίδα.

[d] Ἰησὺς Χριστὸς Νικᾷ. [e] Ἄγία Λογχή.

of Crust, as big as a Lentil, for St. *John* the Baptist, whose name he pronounces; doing in like manner at lifting up each of the following Parcels: that is to say, pronouncing the several Names at each Parcel.

Another Parcel for the Prophets *Moses*, *Aaron*, *Elias*, *Elishab*, *David*.

The same for St. *Peter*, St. *Paul*, and the rest of the Apostles.

For the Holy Fathers and Doctors, St. *Basil*, St. *Gregory*, St. *John Chrysostom*, St. *Athanasius*, St. *Cyril*, St. *Nicholas*, Bishop of *Myra*.

For the first Martyrs, St. *Stephen*, St. *George*, St. *Demetrius*, St. *Theodore*.

For the Hermits, St. *Anthony*, St. *Euthymius*, St. *Saba*, St. *Onuphrius*, St. *Arsenius*, St. *Athanasius*, of Mount *Atbos*.

For St. *Cosmus*, St. *Damian*, St. *Pantaleon*, St. *Hermolaus*.

For St. *Joachim*, St. *Anne*, and for the Saint in whose honour they perform the Mass.

For the Person that causes the Mass to be said.

For the Patriarchs, and for the Christian Princes.

He lifts up as many Parcels of the same Crust, as he recommends Persons to God.

He does the like, in praying for the Dead.

Lastly, he puts a Cross [*a*] of Silver or Tin over the [*b*] Bason, in which are all the Portions of Bread that are to be consecrated: this Cross hinders the [*c*] Veil with which he covers it, from swagging down upon those Portions. After having set the Bason at the foot of the Chalice wherein are the Wine and Water, he leaves them on that little Altar, and goes to the great one to begin Mass; but he returns to take the Bason and Chalice at the time

[*a*] Ὁ Ἀγρίσκος.

[*b*] Ὁ Ἅγιος Δίσκος.

[*c*] Τὸ Δισκοκάλυμμα.

of the Consecration: then he carries them to the great Altar, passing through the little Door on the left hand, and re-entering into the Sanctuary by the middle Door. Through inexcusable Ignorance, the *Greeks* adore the Bread and Wine in this Passage, though they are not yet consecrated; whereas at the time of their Consecration, they extinguish the Candles, and think no more of that Holy Mystery. This may perhaps be a Remnant of the Heresy broach'd by *Mark of Ephesus*, that the Consecration was done by the Prayers of the Priest, and not by Virtue of the Sacramental Words. Be this as it will, it is certain these poor Wretches, for want of being better taught, shew much more Devotion and Respect before, than after the Consecration. The Priest having set the Chalice and Basin upon the great Altar, breaks [a] the biggest piece of Crust cross-wise, and puts the four parts into the Chalice, with all the Parcels; he pours a little hot Water, repeating the Sacramental Words [b]: if there are no Communicants, the Papas alone consumes all that is in the Basin and Chalice; if there are Communicants, he gives them each a Spoonful: *Come near*, says the Priest, standing at the Door of the Sanctuary; *come near* [c], *with the Fear of God, with Faith, and with Charity.*

Those that are to communicate [d], prepare themselves by re-iterated Signs of the [e] Cross, accompany'd with profound Inclinations of the Body. [f] Adoration and [g] Penance differ among the *Greeks* in this; in Adoration they make Inclination only with half their Body, mix'd by several Signs of the Cross; whereas in Penance, besides the In-

[a] Αγοκλασία, Fractio Panis. [b] Θερμὸν καὶ ζέον.

[c] Μετὰ φόβου καὶ πίστεως καὶ ἀγάπης προσέλτετε.

[d] Ἡ Ἐυχαιρία. [e] Σταυρώμα.

[f] Προσκυνήμα. [g] Μελανοσία.

Inclinations of Body and Signs of the Cross, they fall down upon their knees and kiss the Earth. In order to make the Sign of the Cross regularly, they join together the three first Fingers of the Right Hand, to signify that there is but one God in three Persons. They carry this Hand to the Forehead, afterwards to the right Shoulder, and then to the left, repeating these words; [a] *Holy God, Holy and Mighty God; Holy and Immortal God, have mercy upon us!*

The Papas puts the Ritual upon the Head of the Communicant, and says the Prayers for the Forgiveness of Sins; while the Communicant says softly to himself, *I believe, O Lord, and confess that thou art truly the Son of the living God, and thou camest into the World for the Salvation of Sinners, of which I am the greatest.* The Papas giving him in a Spoon [b] the consecrated Bread and Wine, pronounces these words; *Thou, calling him by his Christian Name, Servant of God, receive the precious and most holy Body and Blood of our Lord Jesus Christ, for the Remission of thy Sins, and for Eternal Life.*

The ancient way of Communion among the Greeks, was a little different from what it is now: the Penitent being come to the Door of the Sanctuary, prostrated himself, and worship'd God, with his Face to the East: then turning to the West, he address'd these words to the Congregation; *Let us forgive one another, my Brethren: we have sinned in our Actions, and in our Words.* The Congregation answer'd, *God will forgive us, my Brethren.* He repeated the same Ceremony towards the South and North. Then advancing towards the Priest, he used this beautiful Form of Speech; *O Lord, I will not give thee the Kiss of Judas; but I will confess thy Faith, after the*

[a] Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρὸς, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς: *this Prayer is call'd τὸ τοῖσ' ἁγίοις.*

[b] Λαβὲς, λαβὲς αὐτὴν καὶ κενάειν.

Example of the good Thief: Remember thy Servant, O Lord, when thou comest into thy Kingdom. The Priest gave him the Communion, saying, The Servant of God receives the Communion, in the Name of the Father, of the Son, and of the Holy Ghost, for the Remission of his Sins. So be it.

The Holy Sacrament is not carry'd with due Respect to the Houses of the Sick; the consecrated Elements are in a [a] wooden Box, that is kept in a Linen Bag hung up in the Sanctuary of the great Churches, where there is a Lamp burning night and day: this Bag is put behind the Door in ordinary Churches; the Priest takes it under his Arm, and goes his way to the sick Person by himself.

What remains of the Loaf, off of which the Priest has cut the Pieces to be consecrated, is divided into little Bits, and distributed to the Faithful by the name of Holy Bread [b]. The Man or Woman that kneads the Bread design'd for Consecration, must be pure; that is to say, the Man must not have known his Wife, nor the Woman her Husband, the Eve of the Day on which the Bread is made. So much for the Mass and Communion of the Greeks.

As to Confession, it was practis'd among them in a very edifying manner before the Decadence of their Church.

CONFESSIO.
Ἡ Μετάνοια

The Priest began with this wholesom Advice; *The Angel of the Lord is at your elbow, to hear from your own mouth the Confession of your Sins: take good heed how you conceal the least Particular, either out of shame, or any other motive.* After Declaration of his Sins, he again exhorted him to hide nothing, to perform Acts of Contrition, enjoin'd him Penance, and gave him Absolution in these terms: *By the*

[a] Μαγαρίτι, ἢ τὸ Αἰεροφόριον.

[b] Ἀντίδωρον quasi δῶρον δεῖον τὸ.

Power which Jesus Christ vested in his Apostles, when he said to them, Whatever ye shall bind upon Earth, shall be bound in Heaven; by that Power which the Apostles communicated to the Bishops, and which I received of him that gave me the Priesthood, thou art absolved from thy Sins by the Father, the Son, and the Holy Ghost: So be it. Thou shalt receive among the just the Inheritance which is due to thy Works.

At present those wretched Papas that do the Function of [a] Confessors, know not so much as the Form of Absolution: If a Penitent accuses himself of having stoln, they first ask him whether from a Native or a *Frank*; if he replies, from a *Frank*, there is no Sin in that, quoth the Papas, provided we share the Spoil. Confession among the modern *Greeks* is in effect no more than the Exaction of the Tax, which the Priests have arbitrarily impos'd upon each Sin, with an eye to the Substance of the Persons who confess themselves guilty. The Monks of *Monte Santo* roam all over *Greece*, and *Muscovy* too, during *Advent* and *Lent*, to sell their [b] Oil; and those Monks visit Peoples Houses, to hear Confessions (for the Curates seldom meddle with that Office) and to give Extreme Unction to Persons in full health; they anoint the Penitent's Backbone for each Sin that he declares, always taking care to lose neither their Oil nor their Pains; the least Unction whatsoever costs a Crown: that which is perform'd for the Sin of the Flesh, is the dearest of all; and as this Sin is most common, you may judge what the Tax amounts to. Those that apply this Unction most regularly, make use of sacred Oil, and pronounce at each lick, the

[a] Πνευματικὸς Πατήρ.

[b] Ἐλαιὸν ἅγιον, quo fideles ad depellendos morbos utebantur. Vid. Vitam S. Pachom. num. 30. & Vitam S. Eutych. n. 47. It was also call'd Ἐλαιὸν τῷ ἁγίῳ σταυρῷ, because at blessing of it they used to throw in a bit of the true Cross.

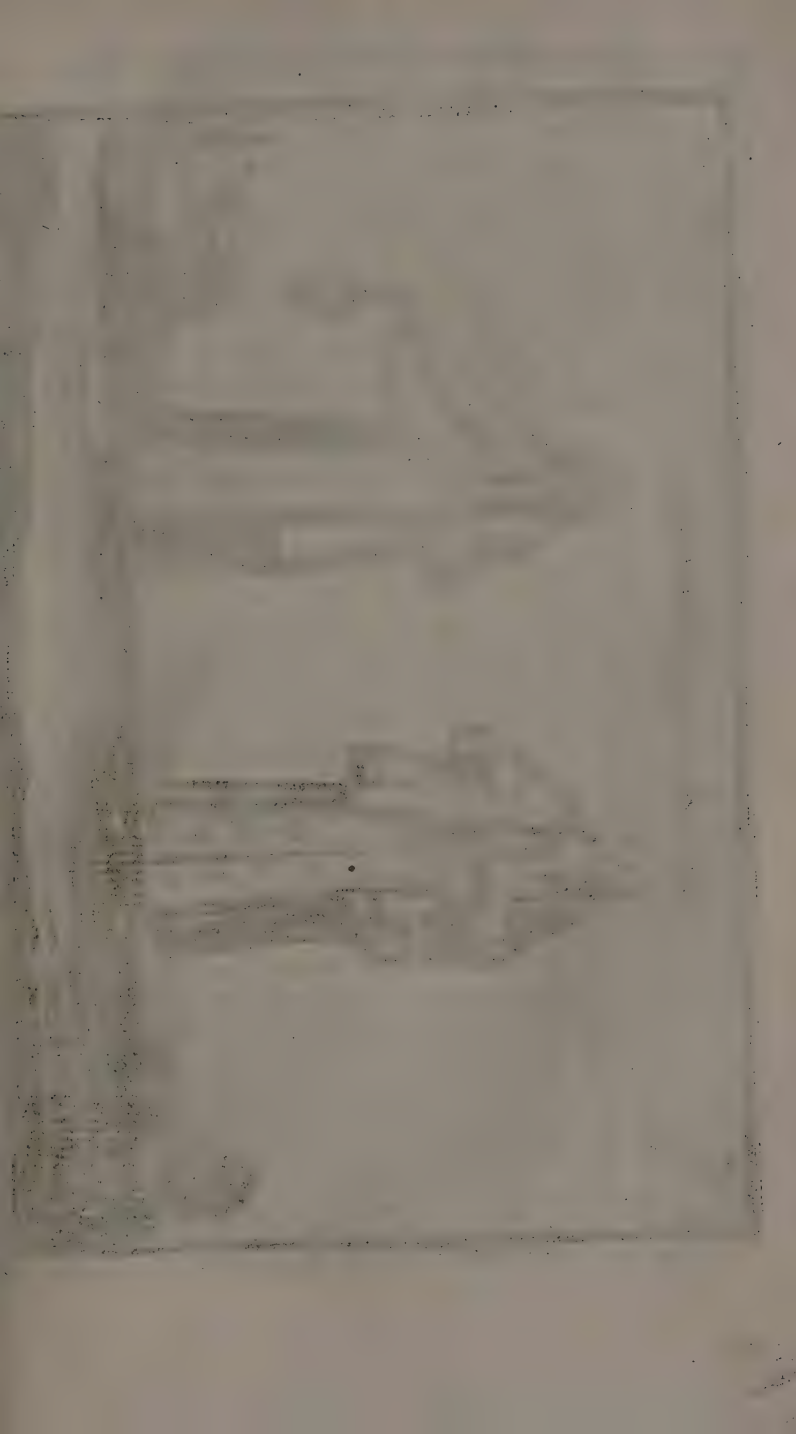
words of the cxxivth Psalm; *The Snare is broken, and we are delivered* [a].

BAPTISM. To continue to describe the Practice of the other Sacraments among the *Ἑλληστίκων* *Greeks*, you will permit me, my Lord, *Baptistry.* to put you in mind, that among them Baptism is perform'd by Immersion; it is reiterated three times, at each time plunging in the whole Body of the Child, which the Curate holds under the Arms. At the first Immersion he pronounces in his Language a Form of Words, that signify, *Such a one—the Servant of God, is baptized in the Name of the Father, now, for ever, and in Secula Seculorum.* At the second Immersion he says, *Such a one—the Servant of God, is baptized in the Name of the Son, &c.* At the third, *In the Name of the Holy Ghost.* The [b] Godfather answers every time, *So be it.* The Parents do not usually present the Child till eight days after its Birth; on the day of its Baptism, they take care to warm a quantity of Water, and to throw into it Flowers of a grateful Scent: after the Papas has blown it and bless'd it, pouring into it some sacred Oil, with which they anoint the Body of the Child so thorowly, that hardly any of the Water can dwell upon it, they throw into a [c] Hole that is under the Altar, all that has been used in this Ceremony. The *Greeks* so firmly believe that sprinkling of Water on the Head of the Child among us is insufficient for Baptism, that frequently they rebaptize the *Latins* who embrace their Communion.

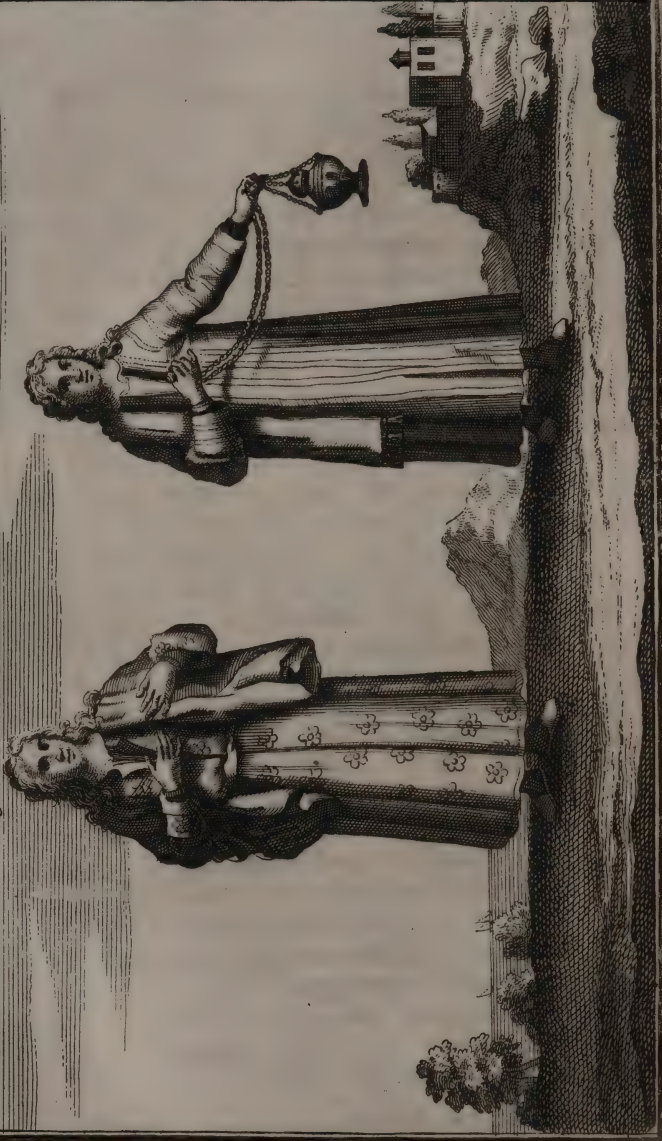
CONFIRMATION. After having baptiz'd the Child, and said some Prayers, they give it Confirmation: *This is the Seal of the Gift of the Holy Ghost,* says the Curate, apply-

[a] Ἡ παγὶς συντερίθη, καὶ ἡμεῖς ἐξῆλύθημεν. Laqueus contritus est, & nos liberati sumus, &c.

[b] Ἀνάδοχος. [c] Τὸ θαλασσίδιον.



Greek Deacon & Sub-Deacon.



ing the holy Chrism to its Forehead, Eyes, Nostrils, Mouth, Ears, Breast, Hands, and Feet: they afterwards give it the Communion, tho' oftentimes it throws out half the consecrated Bread and Wine that is put into its mouth. Seven days after Baptism, they carry the Child to Church, to perform Ablution; the Curate repeating the Prayers set down in the Ritual, not only washes the Child's Shirt, but with a new Sponge, or a neat [a] Linen Cloth, cleans its whole Body, and sends it away with this Form of Words; *Thou hast now been baptized, enlighten'd with the Heavenly Light, fortify'd with the Sacrament of Confirmation, sanctify'd and wash'd, in the Name of the Father, of the Son, and of the Holy Ghost.*

The Greeks more frequently confer EXTREME Extreme Unction upon Persons in UNCTION. Health than upon the Sick, as we just Τὸ Εὐχέλαιον. now said: usually they anoint only the Forehead, Cheeks, Chin, and Hands of the Sick, with common Oil that has never been blessed; afterwards with the same Liquor they dawb all the Rooms in the House, all the while repeating of Prayers, and draw great Crosses upon the Walls and Doors, while they sing the xcth Psalm [b].

They do not give Priesthood [c] to Deacons upon account of Holiness of Life or Proofs of Learning; they rely intirely upon the publick Voice, which is not always so sure a Recommendation, as an exact Search into the Life and Manners, and a due Examination of the Doctrines of the Persons that offer themselves. They never now consult the ancient Canons about the requisite Age, or about the Interval that should be kept between the several Orders; the Bishop confers them all in course, in three or four days: in a

[a] Τὸ Σάβανον. [b] Ὁ κατοικῶν ἐν βοηθείᾳ τῆ ὑψίστης. Qui habitat in adjutorio Altissimi, &c. [c] Ἡ ἱερωσύνη.

word, any Deacon may be admitted Priest, tho' but fifteen Years old, provided he have Money, and no avow'd Enemy. The Bishop puts the question to the Congregation aloud in the Church, whether they think the Deacon there present to be worthy of the Priesthood: if all cry, worthy [*a*], which they generally do, his Consecration presently follows: if on the contrary but one opposes it, he is incapacitated [*b*] for that bout; he must try to appease his Enemy either by Money or Submission. He is generally allow'd a second or a third Presentation; yet some have been known to ruin themselves in Expences, and never arrive at it. The *Greeks* are very revengeful, and a Family-Quarrel cannot always be made up among them with Money; they are not apt to pardon even Relations.

MARRIAGE. The Ceremonies of Marriage amus'd
 'Ο Γάμος. us agreeably one day at *Mycone*; we accompany'd the Couple to Church with their Godfather and Godmother, they are even permitted to chuse three or four; and this is done chiefly when the Bride is the eldest Daughter of the Family. I have not been able to learn for what reason she has the advantage above the rest of the Family: for a Man that has ten thousand Crowns, for example, gives five thousand to his eldest Daughter; and though there be a dozen other Children, they have no more than shares of the other half.

After the Papas had receiv'd the Company at the Gate of the Church, he ask'd the Consent of the Parties, and put upon each of their heads a Garland of Vine-Branches, adorn'd with Ribbands and Laces [*c*]: he afterwards took two Rings that were on the Altar, and put them on their Fingers; to wit, the Gold Ring on the Bridegroom's, and the Silver on

[*a*] "Αξιός "Αξιός.[*b*] 'Ανάξιτος.[*c*] Τὸ Στεφανῶμα.

the

the Bride's; saying, *Such a one—the Servant of God, espouseth such a one—in the Name of the Father, of the Son, and of the Holy Ghost, now and always, and for evermore. So be it.* He changed the Rings from the Finger of the one to that of the other above thirty times; putting the Bride's upon the Finger of the Bridegroom, he said, *Such a one—the Servant of God, espouses, &c.* Then he again fell to changing the Rings several times, and left the Gold Ring with the Bridegroom, and the Silver with the Bride. Thus far we had nothing to grumble at; but we thought it very strange, that the Godfather and Godmother should spend as much time as the Papas had done, in the same sport: you may guess what a fine tedious piece of work 'tis, when there are four Godfathers and as many Godmothers. The two that were concern'd in this Wedding, rais'd the Garlands three or four inches above the heads of the Bride and Bridegroom, and with them went threetimes in a round, while the Company, Relations, Friends, Neighbours, very civilly gave them Kicks and Cuffs, according to I know not what ridiculous Custom which they have in that Country; there was no body but we that spared them, and they imputed our so doing to our want of Good-Breeding. After this Dance, the Papas cut little pieces of Bread, which he put into a Porringer with some Wine; he eat of it first himself, and then gave a Spoonful to the Husband, and another to the Wife: all the Company tasted of it too; and we should have been counted very rude, had we refus'd it. Thus ended the Espousals: the Priest did not say Mass; because the Ceremony was done in the Evening. The same day their Relations, Friends, and Neighbours sent them in Sheep, Calves, Fowls, and Wine; they lived merrily for two months: and so they do after Burials, which among the Greeks are the greatest times of Jollity. These

Burials are perform'd in most doleful sort; we were surpriz'd at one in the Island of *Milo*: the business pass'd as follows.

The Wife of one of the principal Men in the City, over against whose House we lodg'd, expired two days after our Arrival. Scarce had she given up the Ghost, before we heard extravagant Cries, which made us inquire what was the matter: they told us according to the ancient Greek Custom the publick [a] Weepers were doing their Duty over the Body of the Deceas'd. These Women really earn their Money hard, and *Horace* had good reason to say, that these Folks give themselves more plague and uneasiness, than those that mourn naturally. These hireling Griefers shriek and beat their Breasts most lustily, while some others of their Gang sing [b] Elegies in praise of the dead Person: and their Songs are so contriv'd, as to serve for any Age, Sex, or Quality whatsoever. During this Clutter, they from time to time apostrophiz'd the Lady newly defunct: we thought the Scene a very odd one. *Thou art happy*, said they; *thou mayst now marry such a Man*.—And this Man was some old Friend that censorious People had talk'd of for the Deceas'd. *We recommend our Kinsfolk to thee*, said one: *Our Service to Gaffer such a one*, said t'other; and a thousand such Fooleries. After this, they fell again to their crying, shedding floods of Tears, in-

[a] Μοιρολόγισσαι καὶ Μοιρολόγοι Μοῖρα, Fatum. Præficæ dicuntur mulieres ad lamentandum mortuum conductæ, quæ dant cæteris plangendi modum. *Festus*. Ut qui conducti plorant in funere dicunt & faciunt prope plura dolentibus ex animo. *Hor. de Arte Poet.*

[b] Nænia est carmen quod in funere laudandi gratia, cantatur ad tibiam. *Festus*. Similiter & synodali edicto excommunicati sunt lectores qui in eisdem (funeribus) musicas & querulas nugationes edunt, & pro Epitaphio Epithalamium celebrant. *Balsamon in Canon. 106. Conc. Carthag.*

interrupted

interrupted by Sobs and Sighs, that seem'd to come from the bottom of the Heart: they scratch their Breasts; they tear their Hair, they resolve not to outlive the Deceas'd.

The March of the Funeral began by two young Peasants, that carry'd each a wooden Cross, follow'd by a Papas in a white Cope, attended by some Papas in Stoles of different colours, their Hair uncomb'd, and but indifferently furnish'd with Shoes and Stockings: next to these went the Body of the Lady uncover'd, dress'd after the *Greek* manner in her Wedding-Clothes; the Husband follow'd the Bier, supported by two Persons of good Consideration, who endeavour'd with weighty Arguments to keep him from expiring: though by the way it was whisper'd, that his Wife's Disease was nothing but Vexation. One of her Daughters, a tall handsome Girl, her Sisters, and some She-Relations, march'd in their turn, their Hair dishevel'd, and leaning on the Arms of their Friends. When their Voices fail'd them, and they knew not what to say next, they laid violent hands upon their Locks, which they tugg'd heartily from one side to t'other. As Nature cannot long conceal it self, it is easy to distinguish upon these occasions which of them act sincerely, and which counterfeit. If there is a fine Suit of Clothes in the Town, it is sure to come out this day [a]: the She-Relations and Friends are glad of the opportunity of shewing themselves in all their best rigging; whereas among us it is usual for every body to be in black: but all this does not hinder them from groaning terribly. It must be own'd the *Greeks*, both Men and Women, are very tender-hearted; when any body dies in the Neighbourhood, Friends, Enemies, Relations, Neighbours,

[a] Spectatum veniunt, veniunt spectentur ut ipsæ. Ovid. lib. 1. de Arte Amandi.

Great and Small, think themselves bound to shed Tears; and a Man would be thought a very strange Fellow, that did not pretend at least to weep as well as the rest.

They do not say Mass for the Dead on the day that the Person is bury'd; but the next day they cause forty to be said at each Parish, at Seven Pence *per* Mass. When the Procession was come to the Church, the Papas said with a loud Voice the Office for the Dead, while a little Clerk repeated some of *David's* Psalms at the foot of the Bier: the Office being ended, they distributed twelve Loaves, and as many Bottles of Wine, to some poor People at the Church-Gate; they gave ten Gazettes, or *Venetian* Pence, to each Papas, a Crown and a half to the Bishop that accompany'd the Body; the [a] Great Vicar, the [b] Treasurer, the [c] Archivist, who are Papas that possess the chief Dignities in the Church after the Bishop, received double what was given to that Prelate. After this Distribution, one of the Papas put on the Stomach of the Defunct a piece of broken Potsherd, whereon was graved with the Point of a Knife a Cross, and the usual Characters INBI [d]. Then they took their leave of the dead Person; the Relations, and particularly the Husband, kiss'd her mouth; this is an indispensable Duty, tho' she had died of the Plague: her Friends embraced her; her Neighbours saluted her, but they sprinkled no Holy Water after the Interment. They waited upon the Husband back to his House: at their departure, the Weepers began their noise anew, and at night the Relations sent in the Husband a good Supper, and came to give him comfort, by debauching with him all night.

[a] Ὀικονόμος. [b] Σακελλάριος. [c] Καθηφύλαξ.

[d] Jesus of Nazareth, King of the Jews.

Nine days afterwards they sent the [a] Colyva to Church; so they call a great Bason full of boil'd Wheat, garnish'd with blanch'd Almonds, dry'd Raisins, Pomegranate, [b] Sefamum, and set round with sweet-Basil, or some other odoriferous Herbs: the middle is rais'd up like a Sugar-Loaf, top'd with a Nosegay of artificial Flowers which are brought from *Venice*; and round the Rims of the Bason they lay either Sugar or dry'd Comfits, in the form of a Cross of *Malta*. This is what the *Greeks* call the Offering [c] of the Colyva, establish'd among them to put the faithful in mind of the Resurrection of the Dead, according to Christ's own words in *St. John*: *Verily, verily, I say unto you, except a Corn of Wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much Fruit.* The Design of such [d] Ceremonies cannot be discommended, and those that instituted them were full of the Holy Scripture: the Comfits and Fruits are added to it, only to make the boil'd Wheat less disagreeable. The Grave-digger carries the Colyva on his head, preceded by a Person holding two large Candlesticks of gilt Wood, adorn'd with rounds of very broad Ribband, edg'd with a Lace half a foot deep: this Grave-digger is follow'd by three Persons, one carries two great Bottles of Wine, another two Baskets of Fruit, and a third a *Turkey-Carpet*, which they spread on the Tomb of the Defunct, as a Table-Cloth for the Colyva and Collation.

While this Offering is carrying to the Church, the Papas says the Office for the Dead; he then de-

[a] Κόλυθα, apud Suid. frumentum coctum, Σῖτος ἐψητός.

[b] Digitalis Orientalis Sefamum dicta. Inst. Rei Herb. 165. *The Seed of this Plant gives a good relish to the Bread: and is commonly eat by the People of the Levant.*

[c] Κόλυθων προσφορά. John xii. 24.

[d] For the Institution of the Colyva, see Niceph. Callist. Hist. Eccles. lib. 10. cap. 12.

vours a good share of the Feast: they invite the People of Fashion to partake of their Wine, and what is left is distributed among the Poor. When the Offering sets out from home, the Weepers set up their throats again as they did at the Burial: Relations, Friends, Neighbours, make the same Grimates. In recompence for all this Sniveling, each Weeper has but five Loaves, four Pots of Wine, Half a Cheese, a Quarter of Mutton, and Fifteen Pence in Money. The Kinsfolk are obliged by the Custom of the Country to weep often over the Tomb; and to shew the Excess of their Grief, they never shift their Clothes in that time; the Husbands neglect to be shaved, and the Widows suffer themselves to be half devour'd with Vermin: in some Islands they weep incessantly in their Houses. Neither the Widows nor Widowers set foot into the Church, nor frequent the Sacraments, during the time of their Mourning: sometimes the Bishops and Papas are obliged to constrain them to communicate, with Menaces of Excommunication, which the *Greeks* dread more than Fire it self. As to the Ceremonies we have mention'd, they differ in different places; and at *Mycone*, where we winter'd, we saw them practis'd as follows.

As soon as the Person has given up the Ghost, they ring one of their Bells; the Relations, Friends, and Weepers, mourn round the Body, which they carry to the Church soon afterwards, nay they seldom stay till 'tis quite cold: they get rid of it as soon as they can, without giving themselves the trouble to inquire whether it died of a lingering Sicknefs, or whether it be only dead in appearance, as Apoplecticks have sometimes been, and yet recover'd. The Funeral stops in the middle of the chief place; where they weep very bitterly, at least in appearance. The Papas say the Office of the Dead round the Corps: 'tis then carry'd to the Church, where

it is inhumed after reciting a few Prayers, accompany'd with Tears, Groans, and Sobs, true or counterfeit.

The next day they again ring their Bells: they serve up a Colyva in the House, on a Carpet spread on the ground; their Friends and Relations place themselves round it, they weep for two hours, while Mass for the Dead is saying at Church. In the Evening they send thither another Colyva, with a Bottle of Wine: all the Kindred and Children of the Defunct that are marry'd, do the like. This is divided among the Papas that recite the Office: each Man eats and drinks his fill, upon condition that he drops a few Tears now and then, for Manners sake.

The third day in the morning they send other Colyvas; and as it is usual to say but one Mass a day in Church, the Papas take their share, and officiate in their own Chapels. The other days, till the ninth, they say Masses only; the ninth day they perform the same Ceremony as the third.

The fortieth day after the Person's Death, and at the end of the third, sixth, and ninth Months, and the end of the Year, they do the same as on the third day; never failing to bestow a due quantity of Tears. Every year the Heirs send the Colyva to the Church, on the day of the Death of their Father and Mother: and it is only then that the Ceremony passes without grief.

Every Sunday in the first Year after the Person's Death, and sometimes in the second too, they give a great Cake, with Wine, Meat, and Fish to some poor Man: on *Christmas* Day they do the same, so that you see Quarters of Mutton, Woodcocks, and Bottles of Wine, continually passing along the streets. The Papas distribute what part of it they think fit among the Poor, and make merry with the rest: for all these Offerings are carry'd from Church to
their

their Houses. Thus these Gentlemen have more than they well know how to consume; and besides these Perquisites of the Church, they are loaded with other Presents. The Heirs, during the first Year, give to the Poor night and morning the Portion of Meat, Bread, Wine and Fruit, that the Defunct would have eaten had he lived.

We were present at a very different Scene, and one very barbarous, in the same Island, which happen'd upon occasion of one of those [a] Corpses, which they fancy come to life again after their Interment. The Man whose Story we are going to relate, was a Peasant of *Mycone*, naturally ill-natur'd and quarrellsome; this is a Circumstance to be taken notice of in such cases: he was murder'd in the fields, no body knew how, or by whom. Two days after his being bury'd in a Chapel in the Town, it was nois'd about that he was seen to walk in the night with great haste, that he tumbled about Peoples Goods, put out their Lamps, griped them behind, and a thousand other monkey Tricks. At first the Story was receiv'd with Laughter; but the thing was look'd upon to be serious, when the better sort of People began to complain of it; the Papas themselves gave credit to the Fact, and no doubt had their reasons for so doing; Masses must be said, to be sure: but for all this, the Peasant drove his old trade, and heeded nothing they could do. After divers Meetings of the chief People of the City, of Priests and Monks, it was gravely concluded, that 'twas necessary, in consequence of some musty Ceremony, to wait till nine days after the Interment should be expired.

[a] *Vroucolacas*. Βροκόλακος, κ' Βροκόλακας, κ' Βροκολάκας. Βροκόλακας, a Specter consisting of a dead Body and a Demon. Some think that Βροκόλακος signifies a Carcase deny'd Christian Burial. Βρόκος & Βρόκος, that nasty stinking Slime which subsides at the bottom of old Ditches; for Λακκος signifies a Ditch.

On the tenth day they said one Mass in the Chapel where the Body was laid, in order to drive out the Demon which they imagin'd was got into it. After Mass, they took up the Body, and got every thing ready for pulling out its Heart. The Butcher of the Town, an old clumsy Fellow, first opens the Belly instead of the Breast: he groped a long while among the Entrails, but could not find what he look'd for; at last somebody told him he should cut up the Diaphragm. The Heart was pull'd out, to the admiration of all the Spectators. In the mean time, the Corpse stunk so abominably, that they were obliged to burn Frankincense; but the Smoke mixing with the Exhalations from the Carcass, increas'd the Stink, and began to muddle the poor Peoples Pericranies. Their Imagination, struck with the Spectacle before them, grew full of Visions. It came into their noddles, that a thick Smoke arose out of the Body; we durst not say 'twas the Smoke of the Incense. They were incessantly bawling out *Vroucolacas*, in the Chapel and Place before it: this is the name they give to these pretended *Redivivi*. The Noise bellow'd through the streets, and it seem'd to be a Name invented on purpose to rend the Roof of the Chapel. Several there present averr'd, that the Wretch's Blood was extremely red: the Butcher swore the Body was still warm; whence they concluded, that the Deceas'd was a very ill Man for not being thorowly dead, or in plain terms for suffering himself to be re-animated by *Old Nick*; which is the notion they have of a *Vroucolacas*. They then roar'd out that Name in a stupendous manner. Just at this time came in a Flock of People, loudly protesting they plainly perceiv'd the Body was not grown stiff, when it was carry'd from the Fields to Church to be bury'd, and that consequently it was a true *Vrou-*
solacas;

colacas; which word was still the Burden of the Song.

I don't doubt they would have sworn it did not stink, had not we been there; so mazed were the poor People with this Disaster, and so infatuated with their Notion of the Dead's being re-animated. As for us who were got as close to the Corpse as we could, that we might be more exact in our Observations, we were almost poison'd with the intolerable Stink that issu'd from it. When they ask'd us what we thought of this Body, we told them we believ'd it to be very thorowly dead: but as we were willing to cure, or at least not to exasperate their prejudiced Imaginations, we represented to them, that it was no wonder the Butcher should feel a little Warmth when he grop'd among Entrails that were then rotting; that it was no extraordinary thing for it to emit Fumes, since Dung turn'd up will do the same; that as for the pretended Redness of the Blood, it still appear'd by the Butcher's Hands to be nothing but a very stinking nasty Smear.

After all our Reasons, they were of opinion it would be their wisest course to burn the dead Man's Heart on the Sea-shore: but this Execution did not make him a bit more tractable; he went on with his racket more furiously than ever: he was accus'd of beating Folks in the night, breaking down Doors, and even Roofs of Houses; clattering Windows; tearing Clothes; emptying Bottles and Vessels. 'Twas the most thirsty Devil! I believe he did not spare any body but the Consul in whose House we lodg'd. Nothing could be more miserable than the Condition of this Island; all the Inhabitants seem'd frighted out of their senses: the wisest among them were stricken like the rest: 'twas an Epidemical Disease of the Brain, as dangerous and infectious as the Madness of Dogs. Whole Families

lies quitted their Houses, and brought their Tent-Beds from the farthest parts of the Town into the publick Place, there to spend the night. They were every instant complaining of some new Insult; nothing was to be heard but Sighs and Groans at the approach of Night: the better sort of People retired into the Country.

When the Prepossession was so general, we thought it our best way to hold our tongues. Had we oppos'd it, we had not only been accounted ridiculous Blockheads, but Atheists and Infidels. How was it possible to stand against the Madness of a whole People? Those that believ'd we doubted the Truth of the Fact, came and upbraided us with our Incredulity, and strove to prove that there were such things as *Vroucolacasses*, by Citations out of the [a] *Buckler of Faith*, written by F. Richard a Jesuit Missionary. He was a *Latin*, say they, and consequently you ought to give him credit. We should have got nothing by denying the Justness of the Consequence: it was as good as a Comedy to us every Morning, to hear the new Follies committed by this Night-Bird; they charged him with being guilty of the most abominable Sins.

Some Citizens, that were most zealous for the Good of the Publick, fancy'd they had been deficient in the most material part of the Ceremony. They were of opinion, that they had been wrong in saying Mass before they had pull'd out the Wretch's Heart: had we taken this Precaution, quoth they, we had bit the Devil, as sure as a Gun; he would have been hanged before he would ever have come there again: whereas saying Mass first, the cunning Dog fled for it a while, and came back again when the Danger was over.

[a] Τάγμα τῆς Ρωμαϊκῆς πίστεως.

Notwithstanding these wise Reflections, they remain'd in as much perplexity as they were the first day: they meet night and morning, they debate, they make Processions three days and three nights; they oblige the Papas to fast; you might see them running from House to House, Holy-Water-Brush in hand, sprinkling it all about, and washing the doors with it; nay, they pour'd it into the Mouth of the poor *Vroucolacas*.

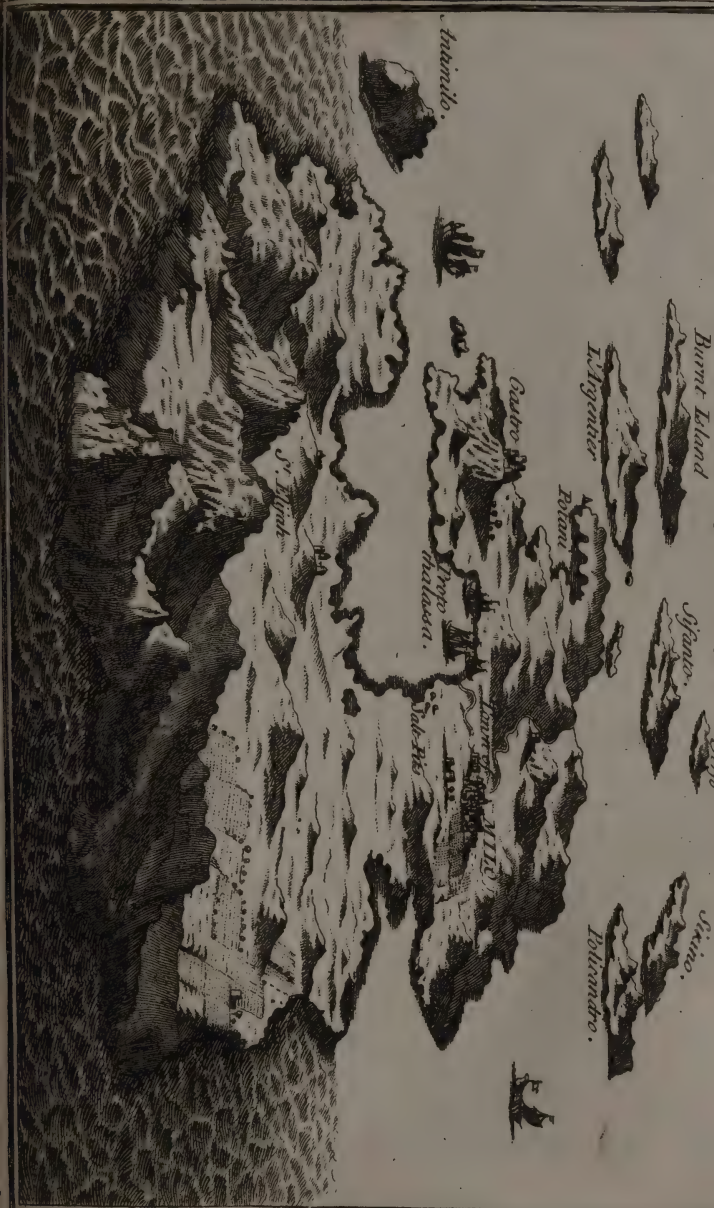
We so often repeated it to the [a] Magistrates of the Town, that in *Christendom* we should keep the strictest watch a-nights upon such an occasion, to observe what was done; that at last they caught a few Vagabonds, who undoubtedly had a hand in these Disorders: but either they were not the chief Ringleaders, or else they were releas'd too soon. For two days afterwards, to makethemselves amends for the *Lent* they had kept in Prison, they fell foul again upon the Wine-Tubs of those who were such Fools as to leave their Houses empty in the night: so that the People were forc'd to betake themselves again to their Prayers.

One day, as they were hard at this work, after having stuck I know not how many naked Swords over the Grave of this Corpse, which they took up three or four times a day, for any Man's Whim; an *Albanexe* that happen'd to be at *Mycone*, took upon him to say with a Voice of Authority, that it was to the last degree ridiculous to make use of the Swords of Christians in a case like this. Can you not conceive, blind as ye are, says he, that the Handles of these Swords being made like a Cross, hinders the Devil from coming out of the Body? Why do you not rather take the *Turkish* Sabres? The Advice of this Learned Man had no effect: the *Vroucolacas* was incorrigible, and all the Inhabitants were in a strange Consternation; they knew not now

[a] *Επιτρόποι.*

what

PURT of the Island MULO (anciently MELIOS) Survey'd from y^e top of y^e Mountain
call'd St. Elijah, w^{ch} y^e Profile of all y^e neighbouring Islands.



what Saint to call upon, when of a sudden with one Voice, as if they had given each other the hint, they fell to bawling out all through the City, that it was intolerable to wait any longer; that the only way left, was to burn the *Vroucolacas* intire; that after so doing, let the Devil lurk in it if he could; that 'twas better to have recourse to this Extremity, than to have the Island totally deserted: And indeed whole Families began to pack up, in order to retire to *Syra* or *Tinos*. The Magistrates therefore order'd the *Vroucolacas* to be carry'd to the Point of the Island *St. George*, where they prepar'd a great Pile with Pitch and Tar, for fear the Wood, as dry as it was, should not burn fast enough of itself. What they had before left of this miserable Carcass was thrown into this Fire, and consumed presently: 'twas on the first of *January* 1701. We saw the Flame as we return'd from *Delos*: it might justly be call'd a Bonfire of Joy, since after this no more Complaints were heard against the *Vroucolacas*; they said that the Devil had now met with his match, and some Ballads were made to turn him into Ridicule.

All over the *Archipelago* they are persuaded, that only the *Greeks* of the *Grecian* Rite have their Carcasses re-animated by the Devil: the Inhabitants of the Island of *Santorini* are terribly afraid of these Bulbeggars. Those of *Mycone*, after their Visions were clearly dispers'd, began to be equally apprehensive of the Prosecutions of the *Turks* and those of the Bishop of *Tinos*. Not one Papas would be at *St. George* when the Body was burnt, for fear the Bishop should exact a Sum of Money of them, for taking up and burning a Corpse without Permission from him. As for the *Turks*, it is certain that at their next Visit they made the Community of *Mycone* pay dear for their Cruelty to this poor Rogue, who be-

came in every respect the Abomination and Horror of his Countrymen. After such an Instance of Folly, can we refuse to own that the present *Greeks* are no great *Grecians*; and that there is nothing but Ignorance and Superstition among them?

Whatever their Genius may be, they want Instruction, and know nothing but by Tradition, which among them is not always infallible; so that it is no wonder they should still continue in their ancient Heresy concerning the Holy Ghost, which, according to most of their Doctors, does not proceed from the Son: But which of them troubles himself with Theological Disputes, except a few Monks of *Monte Santo*? Most of the Papas whose Opinions we ask'd upon that head, did not so much as know the State of the Question. They are much better inform'd as to the Eucharist, and reply'd boldly, and as it were in passion, thinking we doubted their Faith, *He is present corporally* [a], when we ask'd them in what manner they believ'd Christ to be in the Sacred Host.

As to Purgatory, they know not what to say to it; most of them imagine that no body shall be judg'd till the end of the World: and tho' they do not determine the Place where the Souls of the Dead are kept till the Day of the Resurrection, they however pray for the Departed, in hopes that the Mercy of God may be moved thereby: nay, there are some of them that believe the Pains of Hell not to be eternal; but as they are very indifferent Geographers, they are as much puzzled where to place Hell, as where to place Purgatory.

Our Missionaries find it very difficult to recall the *Greeks* to their true Belief, especially in Towns remote from the Sea-Coast, where the King's Charities cannot easily reach. Their Devotion to Saints, and particularly to the Holy Virgin, wants very little of Idolatry: they carefully burn a Lamp before

[a] Σωματικῶς.

her Image every Saturday ; they are continually calling upon her, and returning her thanks for the good Success of their Affairs : their Promise is inviolable, when they give it with either a Kiss or a Touch of her Image ; but then they sometimes grumble at her, and expostulate with her in their Misfortunes : this Breach is presently made whole again, they return to kissing her, they call her, *The All-Holy* [a], and at their Deaths leave her either a Vineyard or a Field. Most of their Chapels are dedicated to her ; the Papas lose nothing by this ; they are, as it were by Birth, Heirs of all the Goods belonging to the Virgin.

Tho' the *Greek* Chapels are not very neat [b], they however never fail to perform the Office in them regularly every Sunday and Holiday : this Office is very long, and holds above five or six Hours. After the usual Prayers, they read some Passages of the Holy Scripture, and even the Lives of the Saints in vulgar *Greek* ; we were assured that there are many apocryphal Facts in those Histories : all this while they lean on a sort of [c] Crutches, which all their Churches are well furnish'd with ; it would be impossible for a Man to keep so long upon his Legs, without this help. The Office begins very early in the Morning, according to the Custom of the Primitive Christians ; and besides, the *Greeks* may pray more free from Interruption, while the *Turks* are asleep : they come therefore to Church two hours after midnight, and carry Victuals and Drink with them.

Their Country-Festivals are great Days among them ; the Eve of those Days is spent in Dancing, Singing, and Feasting : Volleys of Musket-shot

[a] Παναγία. [b] Συναξαριόν. Βίοι ἁγίων. *Venet.* 1621.
Θησαυρός, Damasceni Thessalonicensis. *Venet.* 1618. Ὁ Νεός
Θησαυρός. *Venet.* 1621. [c] Δικανίκι,

make a great noise all over the Islands of the *Archipelago*; he that makes the greatest bouncing, is reckon'd the bravest Man. The Day of the Festival is set apart for the same Diversions, provided they pay something to the *Turkish* Officer for liberty of Merry-making: they themselves will join with them, but they do it especially in the night-time, for fear of being censured. The handsomest Women never fail to be there; and nothing is so little thought of, as the Saint they are celebrating: instead of invoking him, they [a] eat Fritters fry'd in Oil; sometimes, instead of a Bean, they mix with them a [b] Parat, and he whose share it falls to, is King of the Feast. We may swear they don't forget drinking and joking: their way of dancing is very singular, and has no variety: the Dancers generally hold by one another's Handkerchiefs; the Man cuts a thousand Capers, while the Woman hardly so much as stirs. The highest of these Festivals [c] are those of St. *Michael*, St. *Andrew*, St. *Nicholas*, St. *George*, and the Forty Martyrs. Formerly they used to recite the Panegyrick of the Saint whose Memory they honour'd, but that Practice is now discontinu'd in the Islands of the *Archipelago*. He that is at the charge of the Feast, only gives a few poor People something to eat; and this is an Imitation of the [d] Banquets of the primitive Christians, which [e] St. *Peter*, [f] St. *Paul*, and [g] St. *Jude*, found great fault with. What would those Holy Apostles say to some Rogueries now committed by the Curates? On *Twelfth-day*, for instance, and at *Easter*, upon pretence of giving little [b] Wax-Candles to the Chil-

[a] Τηγασιμός. [b] A small silver Coin.

[c] Πανήγυρις Publick Feast.

[d] Αγάπη, Αγάπαι, Feasts that were kept in the Churches, for promotion of Charity. [e] 2 Epist. ii. 13.

[f] 1 Epist. ad Corinth. ch. xi. 21, 22.

[g] Epist. ver. 12. [b] Πολυκερίω.

dren *gratis*, they dearly sell those which they distribute among the grown People; like some Quacks, who ask nothing for the Visits they pay to the Sick, but who make themselves hearty amends in their Demands for their Physick. In most Villages, on the first Sunday in *Lent*, every Family carries a [a] four-corner'd Loaf, each Corner, as also the middle of the Loaf, mark'd with the Name of Jesus Christ: the Papas blesses it, and distributes the Corners to four Persons of the Family, whether Masters or Servants; the middle is given to some fifth Person, that happens to be there by chance: and these five give to the Curate twelve or fifteen Pence in all, upon his assuring them that this Bread has more Virtue in it than the common Holy Bread. Lastly, the Curate receives the most zealous of his Parishioners at the Church-Door, with a Glass of Brandy in his hand; being very certain, that this Glass will procure him a Jug of Wine, and a Hollow Bit. Many such Abuses as these were committed among us, before the Establishment of Seminaries: we are to look upon those Houses as so many Nurseries of True Shepherds and Holy Priests; but we dare not hope, that so wholesom a Remedy will yet this long while be used in the *Greek Church*. The Convents of *Monte Santo*, tho' regular in appearance, breed up the most dangerous Tricksters, instead of Apostolical Teachers, that might restore their Ecclesiastical Discipline. I have the Honour to be with the profoundest Respect,
Es.

[a] ὀμοσφάγιδες.

L E T T E R IV.

To Monseigneur the Count de Ponchartrain,
Secretary of State, &c.

*Description of the Islands of Argentiére, Milo, Si-
phanto, and Serpho.*

MY LORD,

IT is so dangerous going from *Candia* to the Isles of the *Archipelago*, on board the Shipping of the Country, that we durst not attempt it: the Passage is a hundred miles, and these Vessels or [a] Boats, not above fifteen foot long, are presently overfet with a sudden Gust of the North Wind. Besides there is no sheltring-place on the way, which is a grievous misfortune at Sea, when 'a Tempest threatens. We therefore resolv'd to wait for a *French Bark*: by good luck there was at *Canea* one of those which your Lordship has forbid pickeering from Island to Island for Plunder. I promis'd the Master not to inform against him, and so he convey'd us to *Argentiére*, the first of *August*.

ΚΙΜΩΛΟΣ. This Island, by the *Greeks* call'd *Chimoli* [b], took the name of *Argentiére* at the time when the Silver Mines were first discover'd there: there are still to be seen the Work-houses and Furnaces where they used to prepare this Metal; but at present they dare not meddle with this sort of work without leave of the *Turks*, who under

[a] Καίη, Caique. [b] Strab. Rer. Geog. lib. 10.
Κιμωλι, in vulgar Greek Cimolus. Plin. Hist. Nat. lib. 4. cap.
12. Argentaria Italor. L'Argentiére.

pretext that the Inhabitants of the Island reap'd great Advantages therefrom, would be sure to load them with Imposts. The Inhabitants are of opinion, that the principal Mines are towards the *Poloni* side, a small Part of the Island *Milo*. These Islands are not above a mile asunder from Cape to Cape, as the Geographers phrase it; but the Passage is twice as much. The Port of *Argentiére* is not large, nor has it depth enough for Ships of Burden; which therefore stop at the Road of the [a] South-East, under covert of the Isle of *Polino*, call'd *Burnt-Island* by the *Franks*.

Pliny writes [b], that *Cimolus* was anciently call'd the *Island of Vipers*: the Breed of them must be now extinct, for the People assur'd us they never saw any of those venomous Creatures. *Pinetus*, *Pliny's* Translator, and some other modern Geographers, thought this was the Isle of *Sicandro*: for my particular, I take *Sicandro* to be an imaginary Island; I'm sure we could get no tidings of it in the *Archipelago*.

There's but a single Village in *Argentiére*, and that a very poor one: the Island, which is parch'd up and full of barren Mountains, is but eighteen miles about. They sow no Barley nor Cotton but round this Village: they drink Wine of *Milo* and Rain-Water, for they have no Fountain in the whole Country, only a few sorry Wells. The Vines yield no Grapes but for eating: all the Olive-Trees were cut down by the *Venetians*, when they had war with the *Turks*. In fine, this Island is become wretchedly poor ever since the King put down the *French* Corsairs in the *Levant*. *Argentiére* used to be the place of their Rendezvous, where they spent in horrible Debaucheries the Booty they took from the *Turks*; to the great advantage of the Ladies, who are none of the coyest nor ugliest: this is the most

[a] Siroc.

[b] *Cimolus* quæ *Echinusa*. *Plin. ibid.*

dangerous Rock to split upon, in all the *Archipelago*; but he must be a mere Ignoramus that can't avoid it.

The whole Trade of the Island consists of this Sort of rough Gallantry, suitable enough to Sailors who have none of the nicest Stomachs: the Women have no other Employment but making Love and Cotton Stockings. These Stockings are none of the neatest, though they supply the neighbouring Isles with 'em. The Men use the Sea, and in time grow to be very good Pilots. As for religion, they are not overburdened with it here, any more than in the other Isles of the *Archipelago*; where they are thoroughly ignorant and illiterate, consequently very sorry Christians, I may say, downright Villains. The People of *Argentiere* are almost all of the *Greek* Communion, and are still in Possession of a Score of small Bells in their Chapels; a notable Privilege, considering the Government they live under! The *Latins* here are very few in Number, and there's ne'er a Barrel the better Herring between them and the *Greeks*. The *Latin* Church is supplied by a Vicar of the Bishop of *Milo*, to which *Argentiere* is a Sort of Suburb. Justice is administered here by a Judge Itinerant, who is the only *Mussulman* of the whole Island: he is most commonly without either Man or Maid-Servant, and dares not talk big, for fear the Inhabitants should send him packing on board some Corsair of *Malta*.

Argentiere is never mentioned in ancient History: it is an Island that always followed the Fate of *Milo*. In the Overthrow of the *Greek* Empire by the *Latins*, *Marco Sanudo* a *Venetian* [a] Nobleman annexed it to the Dutchy of *Naxia*, together with some other Islands adjoining; it was afterwards involved in the Conquest of the *Archipelago* by *Barbarossa*.

[a] History of the Dukes of the *Archipelago*.

Description of the Island of Argētiere. 155

As poor a place as *Argētiere* is, it pays the *Turks* 1000 Crowns for the [a] Capitation and [b] Land-Tax, which consists in the fifth part of all Commodities: besides these Duties, the Inhabitants present the Collectors with 3 or 400 Crowns.

There are but two things in this Island which concern Natural History; the *Terra Cimolia*, and the Vegetables: as for the Silver Mines, they are no more to be thought of.

The [c] *Terra Cimolia*, so highly esteemed by the Ancients, is a white Chalk, very heavy, without any taste, abounding with a small Grit that sets one's Teeth on edge: this Chalk is easily crumbled, but it does not ferment, nor has the least Effervescence when 'tis put in Water; it only melts away, and turns to a Glue: its Solution, which is greyish, makes no Alteration in the Tincture of *Turn-sole*, nor is it in the least affected by Oil of Tartar. Spirit of Salt strewed on the *Terra Cimolia* ferments cold, as do all stony Substances: which makes me believe, that this sort of Chalk is the same with that which is found about *Paris*, only the former is more fat and soapy; and accordingly it is used in washing of Linen, to save the Expence of Soap, but it does not wash near so white. I fancy any sort of Chalk would do as well; only care must be taken in this of *Argētiere* to separate the Grit, which would tear the Linen. To conclude, these Islanders make no other Lye to wash with; and this has been a very old Custom here, since [d] *Pliny* declares they made use of it in cleansing of Stuffs.

As for the Medicinal Virtues of the *Terra Cimolia*, the Ancients employed it in discussing of Tumours: the

[a] Κεφαλαίον, Carath.

[b] Decatie, αἱ Δεκάται, Decimæ.

[c] Ἡ γῆ Κιμωλία. Strab. Rer. Geog. lib. 10. Cretæ plura genera; ex iis Cimoliæ duo ad medicos pertinentia, candidum, & ad purpurissum inclinans. Plin. Hist. Nat. lib. 35.

cap. 17. [d] Ibid.

the Moderns would do better, in the room of it, to substitute Potters Earth rather than Cutlers. *Ovid*, speaking of *Cimolus* [a], very truly says it was a very clayey Country; it is almost all over white with it: we found none inclining to red; perhaps the other sort of *Cimolia*, mentioned by *Pliny*, lies deeper.

As for Vegetables, they were all burnt up when we arrived at *Argentiere*: 'tis the same in the other Islands, towards the End of *July*; the annual Plants are all gone; there's no knowing 'em but by their Skeletons, as one may say, or by their Seeds shed on the Ground, and which grow up after the first Rains of the Autumn.

Being incumbred with our Baggage, and reposing no great Confidence in the People of the Place, we went over to the Island of *Milo* in less than half an Hour, on the second of *August*, in the ordinary Ferry which goes and comes every day from one Island to the other. *Strabo* places *Milo* 24 Miles off Cape *Skilli* in the *Morea*, and almost the same Distance from Cape *Spada* in *Candia* [b]. A hundred Miles between these two Islands is the general Computation. *Milo* is a fine Island, almost [c] round, about sixty Miles in Compass, well cultivated; and its Haven, which is one of the best and largest of the *Mediterranean*, serves as a Retreat for all Shipping that use the *Levant*; for it is situated at the Entrance of the *Archipelago*, which was known to the Ancients by the Name of the *Egean Sea*.

This Island, though small, was very [d] considerable in the Time that *Greece* flourished. *Milo*, says *Thucydides*, enjoyed a perfect Liberty 700 Years before the famous War of *Peloponnesus*, which he gives so exact a Description of: a War wherein not
only

[a] Cretosaque rura Cimoli. *Metam.* lib. 7. [b] ΜΗΛΟΣ. *Strab. Rer. Geog.* lib. 10. *Melos.* *Plin. Hist. Nat.* lib. 4. cap. 12. *Milo*, or *Le Milo*. [c] Hæc insularum omnium rotundissima. *Plin. ibid.* [d] Ἡ Μῆλος ἀξιολογώτερά τῶν. *Strab. ibid.*

only *Greece* was concerned, but all the neighbour-Islands and principal Towns of the *Asiatick* Coast. In this hurly-burly, the [a] *Miliotes*, notwithstanding strong Court was made to 'em by the *Athenians*, resolved to stick to a Neutrality : peradventure, because they were descended of the *Lacedemonians*, according to [b] *Thucydides* and [c] *Conon* ; though *Stephens* the Geographer makes *Milo* a Colony of *Phenicians*. [d] *Nicias* the *Athenian* General came to *Milo* with a Fleet of 60 Sail, and 2000 Soldiers on board, who landed, and laid the whole Country waste : yet [e] was he fain to raise the Siege of the Town, which, according to [f] *Syncellus*, is as ancient as *Minos* the Son of *Europa*. Some Years afterwards the *Athenians* made another Descent with 3000 Men, commanded by [g] *Cleomedes* and *Tifias* ; who after a tedious Conference with the Chiefs of the Isle, blocked up the Town : but the *Miliotes* ruined their Works. At length *Philocrates* bringing a fresh Reinforcement from *Athens*, they surrendered at discretion ; and then happened that mighty Massacre, spoken of by *Strabo*, *Diodorus Siculus*, and *Thucydides*. The *Athenians*, by advice of [h] *Alcibiades*, put to death all the Inhabitants of *Milo*, except the Women and Children, [i] which were carried away Slaves into *Attica*. Five hundred Persons of the same Country were brought over to settle a Colony in the Island : mean while, [k] *Lyfander* the *Lacedæmonian* General having obliged *Athens* itself in its turn to surrender at discretion, the Remainder of the *Miliotes* were restored into the Island, and the Colony of *Athenians* sent back again.

Milo afterwards underwent the same Fate with the other Islands of the *Archipelago*, that is to say,

[a] *Thucyd.* l. 2. [b] *Lib.* 5. [c] *Narrat.* 36.
 [d] *Thucyd.* l. 3. [e] *Diod. Sicul. Biblioth. Hist. lib.* 12.
 [f] *Georg. Syncel. Annal.* [g] *Thucyd.* l. 5. [h] *Plutarch. in Alcibiad.*
 [i] *Thucyd. ibid.* [k] *Plutarch. in Lyfand.*

it fell under the Yoke of the *Romans*, and then under the *Greek Emperors*. *Marco Sanudo* [a], first Duke of the *Archipelago*, joined this Island to the Dutchy of *Naxia* in the Reign of *Henry of Flanders*, Brother to the Emperor *Baldwin*. It was dismembered from this Dutchy by *John Sanudo*, the sixth [b] Duke of the *Archipelago*, who yielded it up to Prince *Marco* his Brother, who gave it for a Dowry with his Daughter *Florentia* to *Francis Crispo*. This *Crispo*, who was descended of the ancient *Greek Emperors*, found means to re-unite *Milo* to the Dutchy of *Naxia*, by procuring *Nicholas Carcerio*, the ninth Duke thereof, to be assassinated: whereby *Crispo* became the tenth Sovereign of the Dutchy of the *Archipelago*. This Island, and most of the others of this Dutchy, were reduced by *Barbarossa* to the Obedience of *Solyman II*.

We have seen in our Days a *Miliote*, whose Name was *Capfi*, set himself up for King of *Milo*: he wanted neither Courage nor Talents for governing; but he was so indiscreet, as to descend from his Throne, and without his Guards to pay a Visit to a *Turkish* Captain of a Ship, who was come to make him some advantageous Propositions from the Grand Visier, to whom this new Sovereign had given some Trouble: soon as *Capfi* was on board, they hoisted Sail, and carried the Wretch away to *Constantinople*; where, after a Reign of three Years, he was hanged at the Door of the [c] Prison for Slaves. Not so imprudent were the ancient Inhabitants of *Milo*, mentioned by *Plutarch* [d]: they having planted a Colony at *Cryassa*, a Town of *Caria*, caused their Wives to conceal each a Dagger in her Bosom, with which they very seasonably murdered the Inhabitants of the
Town,

[a] Sanut. lib. 1. part. 4. cap. 7. 1207.
the Dukes of the Archipelago.

[c] Il Bagno.

[b] History of
[d] De

Virtutibus Mulierum.

Town, who designed to have done as much by them, and to that end had invited 'em to a Banquet.

We landed at a Place called *Polonia*, on account, I suppose, of some ancient Temple of *Apollo*: here we were fain to tarry till Noon, before we could get Horses; for it is five Miles from *Poloni* to the Town, which is called after the Name of the Island, according to the old Custom of *Greece*, noted by *Galen* [a]. After travelling more than half-way amidst Hills and barren Fields, you come into a very pleasant Plain, which extends itself as far as the Town of *Milo*. This Town contains near 5000 Souls, and is prettily built, but abominable nasty; for when they make an Erection of a House, they begin with the Hogsty, beneath an Arch even with the Ground, or a little lower, and always fronting the Street: in a word, it is the Jakes of the whole House. The Ordure that gathers there, joined to the Salt-marshes on the Sea-side, the mineral Exhalations of the Island, the Scarcity of good Water, so infect the Air, that it breeds very dangerous Distempers. The Houses of this Town are far beyond those of *Candia*; the former being two Stories terrace-wise, the Masonry well performed, the Material an uncommon sort of Stone, like a Pumice, but hard, blackish, light of Weight, not susceptible of Impressions of the Air, and very fit for sharpening all Sorts of Iron Tackle. 'Tis not likely *Theophrastus* and *Pliny* meant this Sort of Stone [b], when they said the best Pumice-Stones were found in this Island; for the Ancients used it to soften the Skin, and make it look sleek. It is certain, the common Pumices are much fitter for this Purpose, but those of *Milo* did not seem to us to have a finer Contexture than those which are on the Shores of all the *Grecian* Islands; they
come

[a] De Simp. Medicam. Facult. lib. 9. §. 11. [b] De Lapidib. Hist. Nat. lib. 36. cap. 21. An Alcyonium durum Imper. cujus textura ad pumicem accedit?

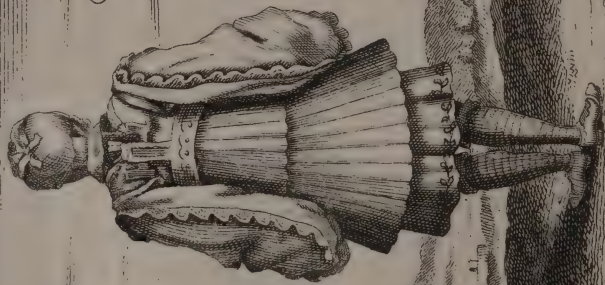
come all out of the same Quarry, as hereafter we shall see. The Terraces at *Milo* are made just as those of the other Towns of the *Archipelago*; that is to say, a Lay of Earth well beaten up, which splitting, lets in the first Rain-Water through a thousand Chaps; but it becomes stronger and firmer, as it imbibes the Water, and its Crevices close up very leisurely.

The *French* Capuchins are well lodged in this Island, at the Entrance into the Town on the right Hand coming from the Port: some Years ago their Convent was demolished by the *Turks*, under pretence that they concealed the Plunder made by the Rovers; the House is rebuilt, and the new Church is very pretty, considering the place: the King contributed 1000 Crowns towards this Building; the *French* Merchants, the Captains of Ships, and the very Corsairs, bestowed their Benefactions according to their respective Abilities, the Capuchins themselves being every where very poor. In the *Levant* they lay out what they can spare towards the Maintenance of poor Christian Families, nor do they omit any Opportunity of relieving or delivering of captive Slaves. One of the two Fathers that are in the Convent of *Milo*, keeps a School for *Greek*, the other for *Italian*: they have in their Garden an antique Figure without a Head, and in other respects much maimed; 'tis thought to have been a Statue of *Pandora*, what is left of it is very curious. I rather took it to be a *Diana* [a], such as we see her represented on some Medals of *Domitian*, *Trajan*, *Marcus Aurelius*, *Commodus*, and others.

The *Miliotes* are good Sailors; being much used to the *Archipelago*, they serve as Pilots to most Ships trading thither from abroad. When the *French* Corsairs were Masters of the Sea in the *Levant*, this Island abounded with all manner of Accommodations:

[a] ΑΡΤΕΜΙΣ ΠΟΛΥΜΑΣΤΟΣ, *Diana with many Paps.*

Women of
MILLO.



tions: they still have in their Mouths the Atchievements and heroic Actions of Messieurs *Beneville Temericourt*, Chevalier *d'Hoguinour*, *Hugh Cruvelier*, and others, who used to bring in their Prizes thither, as the principal Fair of the *Archipelago*: Merchandize used to sell cheap, the Burghers retailed them again with good Advantage, and the Ships Crews made Consumption of the Product of the Country.

The Ladies likewise made no ill hand of it: they are as arrant Coquettes as at *Argentiere*: they all make use of the Powder of a Sea-Plant to beautify themselves [a]; it gives a Ruddiness to their Cheeks, but it soon goes off, and spoils the Complexion, as well as destroys the upper Skin. The Ladies of both Islands follow the same Dress; it is a very disadvantageous one to the Fair Sex, and must needs look very odd in the Eyes of all Foreigners: it utterly mis-shapes them, and represents the prettiest of 'em with monstrous mill-post Legs, fit for nothing but to be painted on Skreens or Fans.

In *Milo* there are none but *Greeks*, except the [b] Judge, and he's a *Turk*. The [c] Wayvod is usually a *Greek*, who not only levies the Land-Tax, but also has power of chastising Offenders, and inflicting the Bastinado, in like manner as the Aga of the Janizaries in the Towns of *Turky*. In the Year 1700, the Land-Tax amounted to 5000 Crowns, and the like Sum was paid to *Mezomorto*, the Captain-Bashaw, for the Capitation. Every Year they chuse three Consuls at *Milo*; they are called *Epitropi* [d], and those who go out, *Primati* or *Vechiardi*, that is, ancient Consuls. The Consuls for the Time being have the Management of the City-Rents, accruing from the Customs, the Salt-pits and Mill-stones: the whole is farmed out at no more than 1000 Crowns a Year.

M

The

[a] *Alcyonium durum Imper.*
who levies the Tax.
dant.

[b] *Cadl.*
[d] *Επίτροπος*, Administrator, Inten-

[c] *He*

The Customs are 3 *per Cent.* on all Sorts of Wares. The Hand-Mills made here are very neat, and the Stone excellent : they are exported to *Constantinople*, *Egypt*, the *Morea*, *Zant*, *Cephalonia*, and even *Ancone*. *Mylos* [*a*] in *Greek* signifies a Mill ; 'tis said the Island borrowed its Name from the great Trade it drove in these Mills, but it is much more likely, that it has preserved its ancient Name of *Melos*, [now *Milo*] which *Festus* derives from a *Phenician* Captain called *Melos*.

As for Salt, it cannot be said to be sold here ; for the ordinary [*b*] Measure, which weighs [*c*] 66 Pounds *French*, is to be had for seven Pence. The Salt-pits are two Miles from the Town : in Winter the Sea-water fills the Cisterns with it, and in the great Heats the Salt crystallizes therein.

The Consuls have the Nomination of all the Officers to collect the Capitation in the Town : each Head is rated at five Crowns ; they then pay over this Money to the Captain-Bashaw's Order. The *Turks* are continually griping these poor *Greeks* : for example, when we were there, they would take Sequins at no more than two Crowns, whereas they are worth seven Livres ten Sols ; another Year they will be paid in such Goods of the Country, as are like to produce most Gain, such as Silk and spun Cotton : more than that, you must make 'em large Presents, if you would avoid being put in Irons or bastinado'd. The *Turks* are more insolent than ever in the Islands, since the disappearing of the *French* Corsairs, so that the *Greeks* are at a loss what to wish : the Corsairs kept the *Turks* in awe, and eat up the Profit of their Captures in the Country ; but then they were sometimes none of the easiest Guests to be dealt with.

Suits in Law come first before the Consuls and *Primate* ; from whom an Appeal lies to the *Cadi*, if the Party

[*a*] Μέλος.[*b*] Κίλο.[*c*] 220 Oques.

Party pleases : but the Consuls, who assist at the Cadi's giving Judgment, will not only threaten to turn him out of the Island, but often actually do so, if he does not do justice. The Grand Cadi of *Scio* has the Right of sending another : the new Cadi is treated for three Days by the Officers of the Town, who assign him a Lodging, he paying the Rent. He has 10 *per Cent.* out of the Effects that are litigated ; sometimes he takes Silver on one Side, and Gold of t'other : and the bigger Sum determines his Decree. If, as it sometimes happens, he's an honest Man, he orders immediate Payment in Money or Merchandize ; if the Debtor has no Effects, he's undone, unless he craves time to make Satisfaction ; if he denies the Debt, his Oath is taken, and he exempted from farther Prosecution : a Papas is sent for, to be present at his swearing by the Gospel ; or if he has no mind to stay till the Papas comes, he swears him by the Alcoran.

There are two Bishops in this Island, the one a *Greek*, the other a *Latin* ; this last has but one Priest for his whole Body of Clergy, though he be Bishop of *Milo*, *Argentiere*, and *Siphanto*, where he keeps only simple Vicars : the See was vacant in 1700, and 'twas thought the Pope would have none but an Apostolical Vicar there, in regard the Church of *Milo* is not endowed with above 150 Crowns Rent ; formerly it had 500, but the Grand Signior, after the War of *Candia*, having caused the Islands to be visited, and the Titles of those who were possessed thereof examined, the *Latin* Bishop of *Milo*, who under leave of the *Venetians* enjoyed *Burnt-Island*, was found to be without Title : whereupon this Island, which adjoins to *Argentiere*, was put to sale by Auction, and sold for 500 Crowns. The last Bishop died so necessitous, that he had pawned the Chalice, Mitre, and all the Ornaments of his Church : he had starved to death, had not the King allowed him a

Pension. The Episcopal Church is intitled, *St. Cosmus*, and *St. Damianus*; it was heretofore a *Greek Chapel*, sold to the *Latins*: the Bishop's Lodge, which is exactly opposite, is very handfom. This Bishop has no Contest with the *Greek Bishop* about their Income, though *M. Thevenot* affirms the contrary: perhaps the Occasion of their Difference is ceased.

The *Greek Bishop* is rich. We saw him not; he was gone to *Constantinople* to be confirmed by the Patriarch, who had appointed a new one with design to extort Money from the old one.

The principal Church of *Milo* is our Lady of the Port, Παναγία Πορτιανή.

The others are *St. Normantinus*, a Hermit of Mount *Sinai*. The *Greeks* call this Saint Κασσιώβιος, as who should say, a Saint that is invoked in cases of Leprosy; Κασσι signifies *Black*, and Δώβιος a *Leper*.

The Grand *St. George*, Ἅγιος Γεωργίος μεγάλος.

St. George the Hermit, Ἅγιος Γεωργίος μονασκίδης.

The *Anunciade* near the Square, Εὐαγγελίστρα.

St. Anthony near the Castle, Ἅγιος Αντωνίος.

St. Demetrius in the same Quarter, Ἅγιος Δημητρίος.

St. Michael the Archangel, Ἅγιος Ταξίαρχης.

St. John Baptist, Ἅγιος Ἰωάννης Προδρομος.

The Grand *St. Nicholas*, Ἅγιος Νικολάος μεγάλος.

The Little *St. Nicolas*, Ἅγιος Νικολάος μικρός.

The *Holy Ghost*, Ἅγιος Πνεύμας.

St. Athanasius, Ἅγιος Αθανασίος.

St. Spiridion, Ἅγιος Σπυρίδων.

Our Lady, Παναγία Κυρία.

The *Forty Saints*, Ἅγιοι Σαράντα.

St. Polycarpus, Ἅγιος Πολύκαρπος.

St. Eleutherius, Ἅγιος Ἐλεύθερος.

These Churches are so many Parishes, and each hath its Papas. Next to the Bishop, the [a] Eco-

[a] Ὀικονόμος.

nomus is the first Dignity Ecclesiastick; he walks on the right hand of that Prelate, whose Substitute or Vicar he is. The [a] Treasurer walks on the left: the [b] Archivist or Record-keeper comes next; all his Places are in the Bishop's disposal: more than this, he has thirty Priests under him.

Besides the Chapels, which are very numerous in this Island, there are thirteen Monasteries: to wit,

Our Lady of the Castle, Παναγία Καστριανή, two miles from the Town, Eastward.

St. Helen, towards the North, a mile from the Town, Ἁγία Ἑλένη.

Our Lady of the Veil, on a little Hill, Eastward, a mile and a half from the Town, Παναγία Ἀρμενή.

St. Michael the Archangel, depending on the Convent of the same Name, which is in the Isle of Serpho, Ἁγίος Ταξίαρχος.

The Monastery of Christ, dependent on the Convent of *St. John de Patino* or *Patmos*, Ὁ Χριστός.

St. Saba, belonging to the Patriarch of Jerusalem, Ἁγία Σάβα.

St. John de Fer, situated below the Mountain of *St. Elijah*, Ἁγίος Σιδερο-Ιωάννης.

Our Lady of the Mount, Eastward, four miles from the Town, Παναγία Βρυάδο.

Our Admirable Lady, four miles off in like manner, Παναγία Θεοφανή.

Our Lady of the Garden, Παναγία Κήπο.

St. Elijah near Castro, on a Hill over against the grand Mountain of *St. Elijah*, on the top whereof is a Solitude, where there is but one Caloyer; Ἁγίος Ἡλίας.

St. George the Bald, on a Hill near *St. Elijah*, in sight of the Port, Ἁγίος Γεωργίος Καπῆλης.

[a] Σακελλαρίου.

[b] Καρτοφύλαξ.

St. *Marine*, a Convent below St. *Elijah*, 'Αγία Μαρίνη.

This is the fairest Monastery in all the Island: they drink admirable Wine, not at all inferior to that of *Candia*. There are more Olive-Trees hereabouts, than any where else throughout *Milo*. The Spring that waters the Gardens of this Convent is very beautiful, and runs down into a huge Well. The Orange and Cedar-Trees would be perfectly fine, did they but know how to manage them. The Neighbourhood of the House is pleasant, cover'd with Mastick and Arbute-Trees, which are elsewhere very scarce; for they burn nothing in this Island but Under-Wood, and for fifteen or twenty Pence, they buy an Ass-load of it.

As for what concerns Natural History, *Milo* must be look'd upon to be an almost intirely hollow Rock, spungy, and soak'd, as one may say, with Salt-water of the Sea. The Iron Mines which are found there, and from whence a certain Tract of Land takes the Denomination of St. *John de Fer* [a], maintain perpetual Fires: the following Experiments seem to demonstrate this Metal to be the chief Cause of subterranean Fires. A Principle, which, well evinc'd, will help to explain the Production of the Minerals, which this Island so abounds with.

'Tis certain, Filings of Iron, steep'd in common Water, will grow considerably warm, and much more so in Sea-water; and if you mingle therewith some Sulphur powder'd, you will see this Mixture really burn, some time after 'tis moisten'd. It is therefore probable, that the Fires, which are constantly felt in this Island, are solely occasioned by a ferruginous Matter, and by Sulphur, which no place in this Island is without: these Materials

[a] Σιδερο-Ιωάννης.

are heated by being drench'd with Sea-water. Coasting round the Island in a Boat, a Man discovers multitudes of subterranean Mouths, through which the Sea-water ingurgitates, and by means whereof the Sea-salt is convey'd into the minutest Cavities of this spongy Rock.

'Tis highly probable, this Salt undergoes much the same Process as that we put in our Retorts: namely, the Fire, which is continually heating the Bowels of this Island, causes an acid Spirit to separate from this Salt, which Spirit is not unlike that we draw from Sea-salt by common Fire. To the foresaid Acid must be refer'd the Production of Alum and Sulphur, which are the commonest Minerals in *Milo*: for this Liquor penetrating insensibly the hardest Rocks, dissolves them, incorporates with them, and is converted into Alum. We can hardly make a question of this, since by pouring Spirit of Salt upon common Stones or upon Chalk, aluminous Concretions are produced: the same acid Spirit, mix'd with the Brimstone which pervades the Veins of the Earth, occasions the Formation of Sulphur. No body denies that Sulphur is only a fat Substance fix'd by an acid Spirit: the Sulphur which is artificially made, and the Analysis of common Sulphur, put this Truth out of all dispute. The Water of the Sea is not only salt, but bitter and fat: for all things well consider'd, what can become of that vast quantity of Oil which must be deposited therein by the Fish, which are continually corrupting? No wonder the Sea is sometimes in a flame, when agitated by Tempests. Perhaps this Fat is partly the Matter of Brimstone, of which the common Sulphur is made; and this may be the reason of Sulphur's being ordinarily found in places lying to the Sea, where Earthquakes are but too frequent. Such are the famous Vulcanoes that vomit Flames of Fire; *Vesuvius*, *Stromboli*, Mount *Ætna*, Moun-

tains in *Ireland*, *Fayal*, *Pic-Teneriffe*. In these Islands, and on the Coasts of the *Terra-firma* of *America*, there are Fires which have been burning from the beginning of the World.

To return to the Island of *Milo*, it certainly abounds with all the Materials necessary to the production of Alum and Sulphur. As for Nitre there's none at all, whatever the Inhabitants say, who confound it with Alum. The Sulphur of *Milo* [*a*] is very beautiful, and has a greenish shining Cast, which made the Ancients prefer it to that of *Italy*: it is found in this Island in large pieces [*b*] when they dig up the ground, and in huge Veins in the Quarries whence they draw their Mill-stones. If the other Islands are without these sorts of Minerals, it is because their interior Structure favours not the Introduction of the Sea-water into the Hollows of the Rocks, and because they are empty of ferruginous Particles.

Thus is the Island of *Milo* a natural Laboratory, wherein is continually preparing Spirit of Salt, Alum, Sulphur, by means of the Sea-water, Iron, and Rocks, and by the singular Structure of the Interior of the Island, which is so form'd as to strain the saline and fat part of the Sea-water: these parts are put in motion by the Violence of the Burnings excited therein day and night by the Iron and Sulphur; which Burnings, produced by the Spirit of Salt, give birth to the Sulphur and Alum. 'Tis observable, that this spungy cavernous Rock, on which *Milo* is founded, is a kind of Stove, gently warming the Earth, and causing it to bring forth the best Wines, and Figs, and most delicious Melons of the *Archipelago*. The Sap of this Earth is admirable, and is always at work; the Fields there are never at

[*a*] Sed nobilissimum in Melo insula. *Plin. Hist. Nat. lib.*

35. cap. 15.

[*b*] Γενᾶται γὰρ πλείστον ἐν Μήλῳ καὶ Λιπάρα.

Diof. lib. 5. cap. 124.

rest. The first Year is sown Wheat, the second Barley, and the third they raise Cotton, Pulse and Melons, all higgledy-piggledy. The Champain is cover'd over with all manner of good things: the Lands are so many Gardens, separated from each other by Walls of dry Stone, without either Mortar or Mud. In time of War they sow but little Cotton, because the Armies are furnish'd from thence with Corn, *French-Beans* [a] and other Pulse: in time of Peace they don't gather Corn enough for the Inhabitants; but they sow a great deal of Cotton, which yields a better Price. Cotton in the Cod, that is, wrapt in its Fruit, is worth a Sequin the Hundred Weight, and ten or a dozen Livres when it is stript [b].

From the Town to the Road for Ships, the length of two miles, there's nothing to be seen but Gardens, and Fields crouded with Wheat, Barley, Cotton, Sefamum, *French-Beans*, Melons, Gourds, Coloquintida; these Fields are terminated by the Salt-pits, and the Salt-pits by the foresaid Road, the Heights whereof are cover'd with fine Vineyard Plots, Olive and Fig-Trees.

This Road may easily contain a large Naval Army: its Entrance faces the [c] North-West, and the Ships lie secure from every Wind towards the *Protholassa* [d], where is good Anchorage. The two small Rocks at the mouth of the Road are call'd *Acraries* [e], that is to say, Eminencies: *Antimilo* is a desert Island rising like a Sugar-Loaf, between the West and the North-West; the *Greeks* call it *Remomilo*, and the *Franks* continue to call it after its old Name *Antimilo*. *Praonisi* is another Island near the Port of St. *John de Fer*, behind the Mountain of St. *Elijah*, on the left of the Road, as

[a] Xylon sive Gossipium herbaceum. *J. Bauh.* 1. 343.

[b] 7 Liv. 10 S. 140 Liv. weight. [c] Mistral,

[d] Πρωτοθάλασσα. [e] Ακράριες.

you come from the Town. There are likewise many small Shelves or Rocks round *Milo*; but they are too inconsiderable to be taken particular notice of.

In Spring-time *Milo* and the rest of the Islands of the *Archipelago* are all like a Carpet, thick-set, and as it were studded with Anemonies of all Colours; they are simple and yet from their Seeds come the most beautiful Kinds that are seen in our Parterres. Of all the rare Plants growing in this Island, the prickly [a] Pimpernelle was that which pleas'd us most: we had met with it before in *Candia*, but I could not persuade my self that this Plant, which requires great Care to raise in our Gardens, could be so common in the *Archipelago*. It is an Under-Shrub, call'd in vulgar Greek *Stæbida*: besides the Resemblance of its Name, it answers in its Virtues to the *Stæbe* of *Dioscorides* [b]. The prickly Pimpernelle is of marvellous use in this Island, towards multiplying the Pasturages, and transforming as it were the Heaths into Meadows. In *August*, when it blows North, and this Plant is dry'd up, they set fire to the foot of it; in an instant the Wind carries the Flames far and wide, even to the very Mountains. The first Autumn-Rains that fall, fetch out an excellent Herbage from these burnt Lands: and this much sooner than in *France*, because it never freezes in this Island, and very rarely snows; when it does, the Snow melts away in a quarter of an hour: the Cold here is not at all prejudicial to the Olive-Trees, as in *Provence* and *Languedoc*, where the Contexture of the Bark of those Trees is torn by the Dilatation of the Water, which freezes in the Pores of their Fibres. This happy Temperature, and the Goodness of the Pas-

[a] *Pimpinella spinosa*, seu semper virens. *Mor. umb.* 57.

[b] *Σταβίδα*. *Diosc. lib.* 4. cap. 12.

turage, contribute mainly to the Excellence of the Cattle bred in this Island; where you see fine Flocks of Goats, of whose Milk they make admirable Cheefe. [a] *Clemens Alexandrinus* and [b] *Julius Pollux*, in reckoning up the nicest things serving for Food in *Greece*, have not forgot the Goats of *Milo*.

Wine is one of the best Commodities of this Island; throughout the *Archipelago* they make it thus: Every private Man has in his Vineyard a sort of a Cistern [c], of what dimensions he thinks fit; it is made square, well wall'd, and cemented with Brick-Mortar, open at top. In this they stamp the Grapes, after letting them lie in it two or three days to dry: as fast as the Must or Liquor runs out at a certain hole of Communication into a Bason placed below the Cistern, they pour it into Leather Budgets, and away with it to Town, where they empty them into Casks of Wood, or into large Earthen Jars, buried up to the neck in the ground: in these Vessels this new Wine works as it lists; they throw into it three or four Handfuls of white-lime Plaister, with the addition now and then of a fourth part of fresh or salt Water, according to the Conveniency of the place. After the Wine has sufficiently work'd, they stop up the Vessels with Plaister; which is no scarce thing here, especially towards *Poloni*: for want of Wood they burn it with Cow-dung.

Their way of washing Linen, is, to let it steep in Water; then smear it with a white Earth or Chalk, the same as the *Terra Cimolia* mention'd before. A finer and whiter sort, I am apt to think, might be found, if they would take pains to dig for

[a] *Pædagog.* lib. 2. cap. 1.

[b] Ἐριφος ἐν Μίλῳ. *Onomast.* lib. 6. cap. 10.

[c] Πάστρη. Πάτος signifies a Wine-Press; Πάτωμα, a Pavement: This Reservoir or Cistern is pav'd; in it they press their Grapes, with huge flat Stones plac'd at top.

it. *Diocorides* and *Pliny* call it the Earth of *Milo* [a], because in their days the best was found in this Island.

The Waters of *Milo* are not very good to drink, especially in low places, where they are infected with a smell of Sulphur and rotten Eggs. They have scarce one good Spring but that of *Castro*, which is warm at its Source, but grows very cold two hours after 'tis drawn up; and for Lightness of Weight, none can compare with it. In the time of the last War, General *Morofini* sent some Galliot's to fetch a quantity of it for his Table. *Castro* is a Village standing on a Mountain, on the left hand as you enter the Road. The People of *Provence* call it *Six-Ovens*, from its resembling a Village of the same name not far from *Toulon*. Our Abode for some days in this Island, gave us an opportunity to make the following Remarks.

The publick Baths [b] are at the foot of a small Hill on the right, going down from the Town to the Port: The *Greeks* call these Baths *Loutra*, and not *Staloutra*, as the *Franks* pronounce it; who on this occasion, as well as many other, corrupt the Expression used by the *Greeks*, when they call to one another to go to the Baths. You enter in at a Cavern, which you must stoop to go through; but after you are advanc'd about fifty paces, you find two Ways, one of which is so narrow, a Man must crawl on his Hands and Knees: yet this is prefer'd to the other, because the latter, tho' more spacious, is extremely rugged and uneven: both lead to a Chamber form'd by Nature; adjoining to this Chamber is a Conservatory of lukewarm Salt-water, in which they sit to bathe. It is so excessive hot in

[a] *Melinum candidum*, & ipsum est optimum in Insula *Melo*. *Plin. Hist. Nat. lib. 35, cap. 6.*

[b] *Λετρά.* Εἰς τὰ Λετρά, ad *Balnea*.

this place, that the Sweat gushes out in huge Drops; this is much better than your artificial Baths, where the Breast usually suffers: those who go there only to sweat, sit themselves down at the further end of the Chamber in a place somewhat rais'd. This natural Stove would be proper for Persons afflicted with the Palsy, Rheumatism, or other Fluxions independent of the secret Disease, which is not to be conquer'd by Sweatings excited by external Remedies: and yet the Stove we are speaking of is frequented by none but old batter'd Debauchees, who can never be cured without Mercury; and this is what brings these places very much into discredit. The Water of the Baths makes no manner of alteration in the Tincture of *Turn-sole*: it is nothing but Sea-water heated; it whitens and coagulates Oil of Tartar; Sea-water quite cold will do the same. The Water of these Baths naturally glides away into the Salt-Marshes some paces distant.

Below these Baths on the shore, just by *Protothassa* [a], we found bubbling through the Sand variety of little Springs, so hot as to burn one's Fingers: having never a Thermometer, nor any other Instrument for measuring the Degree of Heat, a Thought came into my head, to drop a dozen of Eggs into this Water, to see if it would harden them in five or six minutes, as common Water will over the Fire; but to our great Surprise we found, that after half an hour's waiting there seem'd to be little or no alteration in the Yolk of those Eggs. We open'd some other of our Eggs an hour after, but they differ'd very little from the first; nor indeed after two hours continuing in the Water was there so much as one boil'd as it should be. We observ'd that some other which were buried in the Sand, were sufficiently boil'd, and fit for eating: this shews that there is as much difference between the Warm-

[a] Πρωτοθάλασσα.

ness of Water and that of Sand, as between the *Balneum Mariæ* and the Fire of Sand. This Phenomenon however seem'd to me to be somewhat surprising; for I remembered I had seen, at Fort *des Bains* in *Roussillon*, Soldiers eat Pullets boil'd in that large fine Conservatory, built and magnificently arch'd by the *Romans*, for preserving a Spring of boiling Water, which gush'd out in the high Road. All the Sources of boiling Water which I have met with in different Countries, seem'd to me to be equally hot, having no other Thermometer but my Hand; and I can safely say, I did not meet with any one of them that I could dip my Fingers in without burning me. They all smoke alike; yet there is this difference between them in relation to Eggs; in some, an Egg shall not be boil'd in two hours, and in others four or five minutes will do the business; as we observed some time after in those of *Prousa* the Capital of *Bithynia*, at the foot of Mount *Olympus* in *Asia*. The Sediments or Bottoms of every one of these boiling Waters, seem'd to me to be of the colour of Rust: which makes me fancy, that they participate much of a ferruginous Matter.

This is no place for speaking of the Virtue of hot Waters: all I shall say, is, that a Gentleman of *Cephalonia*, being over-run with an inveterate Itch, and the usual Remedies proving ineffectual, was cured by bathing 25 days in the Waters of *Milo*; which were brought to Town by order of Dr. *Stai* a *Candiot*, a Man of Sense, and a good Physician. This Person had better luck than he that *Hippocrates* [a] tells us of, who after being cured of the same Disease as above, by using the *Milo* Waters, became hydropick, and died. A very authentick Proof of the Goodness of the Baths in this Island!

[a] Epid. lib. 5. *The*

The 15th of *August* we went to see the purging Fountain: it is six miles off the Town Northward, between *St. Constantine* and *Castro*. This Spring rises on the very edge of the Sea, in a steep place, but it flows on a level with the Sea-water, and often mixes with it: there is another that bubbles up, a little beyond it, where the Sea reaches not in calm Weather. They are almost lukewarm, and not at all Salt-tasted, but rather of a vapid Sweetness; and yet they coagulate Oil of Tartar, tho' they have no effect in other Trials. In *May*, when the Sea is low, the *Greeks* go and drink of this Water, by way of Purgative; they swallow whole Jugs of it, and after they have voided the gross Dejections, they go on drinking till it comes out at the *Anus*, as clear as it went in at the *Os*. Thus are they purged once for the whole Year, as Dogs are by eating the Herb called Dogs-grass in the Spring.

After we had visited the mineral Waters, we went to see the Alum Mines, the chief of which are half a league from the Town towards *St. Veneranda*: they are at present unwrought, for fear of fresh Exactions from the *Turks*, on account of the Profits that might accrue therefrom. They made a thousand Scruples before they would let us see them; only to skrew a little Money out of us, a common Practice in the *Levant* for the least Trifles. The Entrance is through a narrow Passage, which leads to certain Chambers, or hollow Places, formerly made so, when they wrought for Alum: these Vaults are four or five foot high, nine or ten broad, incrustated almost throughout with Alum, which grows in the form of flat Stones from nine to fifteen lines thick: as fast as they take these away, there come new ones; and 'tis plain the Spirit of Salt, which penetrated these Stones, did as it were make them exfoliate according to their respective Veins. The Solution of this Alum natural and unprepared,

is acrid and stiptick: it ferments and coagulates Oil of Tartar, in like manner as Alum purify'd, from which it differs in nothing but having a greater quantity of stony Matter. The plumous or feathered Alum, which is found there likewise, performs the same Alterations when try'd: but neither of them emits any urinous Smell, when Oil of Tartar is poured thereon; which allows no room to suspect there is any mixture of Salt Ammoniack.

This [a] plumous or feather'd Alum is one of the most curious things in all the *Levant*, with respect to Natural History. No Traveller, that I know of, has given an account of it. It rises in large Lumps compos'd of Threads fine as the softest Silk, silver'd over, shining, an inch and a half or two Inches in length, of the same taste with the Stone-Alum. 'Tis a vulgar Error, to think the feather'd Alum to be the same with the *Lapis Amiantus*, or incombustible Stone. Whenever I ask'd for feather'd Alum, either in *France*, *Italy*, *England*, or *Holland*, they always shew'd me a base sort of *Amiantus* brought from *Carysto* in the *Negropont*: it is easy to break and divide, and of all the kinds of *Amiantus* is certainly the most despicable; but it does not melt or consume either in Fire or Water, any more than the *Amiantus* of *Smyrna*, *Genoa*, and the *Pyrenees*. To make short, the *Amiantus* is a stony insipid Substance, which softens in Oil, and thereby acquires Suppleness enough to be spun into Threads: it makes Purses and Handkerchiefs, which not only resist the Fire, but are whiten'd and cleansed in it. The plumous Alum, contrariwise, is a true Salt, not differing from the common Alum otherwise than as it is divided into small Strings: the Stones through which this Alum protrudes, are very

* So call'd, because instead of parting into Scales, it rises in white soft Threads or Filaments, like the Feathers of a Quill, from whence comes its Name.

light and friable. From the furthest of these Vaults to the Cavern at the Entrance, we counted, as we came back, a hundred paces: and we were often forced to creep on our Bellies from one Vault to another.

The Ancients were acquainted with all these sorts of Alum. *Pliny* [a] declares, that next to the *Egyptian* Alum, this of *Melos* was most in esteem; it being, he says, solid, liquid, and hairy: there cannot, in my opinion, be an apter comparison made of plumous Alum, than this of Hairiness. [b] *Dioscorides*, who likewise spoke of it before him, says, that the Alum of *Melos* hinders Women from conceiving; this may be but a false Observation. Yet those Authors who are commonly look'd upon as false Historians of Nature, were far better acquainted with these Alums than any of us. According to [c] *Diodorus Siculus* the Ancients drew but little Alum from the Isle we are speaking of; and they knew of none, but the Mines of *Lipara* and *Melos*.

Four miles from the Town, Southward, on the edge of the Sea, in a very steep place, is a Grotto about fifteen paces deep, whither the Water of the Sea penetrates when it is rough Weather. This Grotto, which is from fifteen to twenty foot high, is all crusted over with Alum sublimate, white as Snow in some places, reddish in others, and golden-coloured like the Chemical Flowers of Salt Ammoniack; which doubtless proceeds from some mixture of Iron or Oker. All the Rocks round the Cavern are lin'd with the like Concretions, of which there are a great many which are only of Salt Marine sublimated, as soft and fine as *Peruke-Powder*;

[a] Concreti Aluminis unum genus Schiston appellant Græci, in capillamenta quædam canescentia dehiscens; unde quidam trichitin potius appellavere. *Hist. Nat. lib. 35. cap. 15.*

[b] Ἡ συνλῆγία τοῦ χαλκῆς. *Diosc. lib. 5. cap. 123.*

[c] *Biblioth. Hist. lib. 5.*

you may see the holes through which appears the Alum perfectly pure, and as it were gritty, but excessively hot: these Concretions ferment cold with Oil of Tartar.

Among these Concretions, we discovered two sorts of Flowers very white, fine as Silk-Thread: the one aluminous and acrid, the other utterly insipid and stony. The aluminous Threads are but three or four lines long, and fastened to Concretions of Alum; so that they differ nothing from the plumous Alum: but the stony Threads are longer, a little more flexible, and issue from those Rocks. 'Tis highly probable this is the Stone which *Dioscorides* [a] compares with the plumous Alum, tho' it be, as he says, tasteless and non-astringent: the same Author distinguishes it from the *Lapis Amianthus*. Be that as 'twill, this Concretion should seem to be a Vegetation of the Rock itself; for there are found parcels of these Threads that have lost their Flexibility, and are become very Stones for hardness, and yet the Direction of the Threads not confounded nor effaced: this may furnish new Lights towards the Knowledge of the Vegetation of Stones, which I proposed in the *History of the Academy Royal of Sciences*. The same Direction of Fibres appears sensibly in every Species of the *Amianthus*, especially in that of the *Pyrenees* and *Symrna*. These Stones are very hard for a certain space of time, and striped according to their length: afterwards they de-compound themselves, I can't tell how, and their Strings or Filaments separate themselves from each other in parcels, as if they had been glued together at first, and now were unglued. We likewise very sensibly perceived the same Direction in the Stone whence is taken that beautiful Plaster of *Spain*: this is a very common Stone in *Provence*. I have in my possession some pieces of Plaster of *Montmartre*, where are the like Concretions.

[a] Lib. 5. cap. 123.

The Flexibility of these Stones of *Milo*, which properly speaking are nothing else but stony Embrios, may help to account for a wonderful Stone, which Mr. *Lautheir* has a long time preserved in his Cabinet : this Stone, which was very hard, a sort of a brown Free-stone, square, near two inches thick, and one foot long, had a certain Flexibility, so that it would visibly bend in your hand, when you held it in the middle in an Equilibrium, and let it poise even.

Some paces from this Cavern on the Sea-shore is another Grotto, the bottom whereof is fill'd with Sulphur, which is incessantly burning, so as there's no going into it. All the places near are continually smoking, and sometimes cast out Flames of Fire; there's seen Sulphur perfectly pure, and as it were sublimated, which is incessantly inflamed in certain places : there are others, from whence distils drop by drop a Solution of Alum, much more acrid than that of common Alum ; this Solution is of an almost corrosive Stipticity, and ferments briskly with Oil of Tartar. According to appearance, this should be that sort of Alum, which *Pliny* calls liquid Alum, and which he positively assigns to the Isle of *Melos* : however, this kind of Alum was not liquid, as may be seen in *Dioscorides*. It seems as if the Liquor which flows from this Grotto should be only a Spirit of Salt, which in Solution contains terrene and aluminous Particles : this confirms the natural and continual Production of Spirit of Salt, in the Bowels of this Island. They who are troubled with the Itch, go and sweat in this Grotto ; they gently bathe and foment with this Liquor of Alum, such parts of their Skin as are most affected ; then they wash themselves in Sea-water, and are generally cured without any more ado.

I should never make an end, were I to describe all the various Caverns of this Island. There is not

a hole in these Rocks, but if you put your Head down, you'll feel a considerable Warmth. When the Corsairs were Masters of this Island, they caused to be repaired an ancient Stove, which still bears their name. They made in it very convenient Rooms, where they would go and sweat some days together; this Stove is a natural Cavern, situated on one side of the Mountain of *St. Elijah*, and heated by the Vapours of some warm Water like that of the Baths. 'Tis plain this is no dry Exhalation, because it supples and mollifies the Skin, thereby facilitating Transpiration: they would be of great use in Rheumatisms and certain Palsies; but as it is frequented only by such as labour under Venereal Distempers, most of them, instead of being better, are the worse for it; because only the most subtile part of the Poison being carried off by Sweating, what remains behind of that Humour turns so acrimonious, that it destroys the Contexture of the Bones.

After examining the Cavern whence distils this aluminous Liquor, we were led to a Chapel dedicated to [a] *St. Cyriacus*; not far off it is a Spot of Ground that is incessantly burning, and the Fields about it continually smoking; some of them as yellow as if they were covered with Marigold Flowers: this is owing to the Sulphur, that colours the Earth so. The burning Fountain of *Dauphine*, which more justly is called the burning Earth, is of the same nature.

Tho' the Air of *Milo* is very unwholesom, and the Inhabitants subject to dangerous Distempers, yet they lead a merry Life: they regale very cheap; Partridges are not above a Groat or Five-Pence apiece: Turtle-Doves, Quails, Wheatears, Wood-Pigeons, and Ducks, are in great plenty; as likewise good Figs, Melons, and excellent Grapes.

[a] *Ἅγιος Κυρίακος.*

Roots

Roots [a] of the Cabbage-Kind are not bad ; nor is there any want of delicate Fish on Fast-days : there are also very good Oysters, but those called [b] red Oysters are tough as Whit-leather, and intolerably salt ; the Shell-fish called [c] Goats-eyes are perfectly delicious, and bigger than in *Provence*.

When we were in this Island, there raged a terrible Distemper, not uncommon in the *Levant* ; it carries off Children in twice twenty-four Hours. It is a Carbuncle or Plague-Sore in the bottom of the Throat, attended with a violent Fever ; this Malady, which may be called the Child's Plague, is epidemical, tho' it spares adult People. The best way to check the progress of it is to vomit the Child the moment he complains of a sore Throat, or that he is perceived to grow heavy-headed : this Remedy must be repeated according as there is occasion, in order to evacuate a sort of Aqua-fortis that discharges itself on the Throat. It is necessary to support the Circulation of the Juices, and the Strength of the Patient, with spirituous things ; such as Treacle, Spirits volatile, aromatic, unctuous, and the like. The Solution of liquid Styrax (commonly called in *English* Storax) in Brandy is an excellent Gargarism upon this occasion ; which tho' a Case that requires the greatest Dispatch, yet the *Levantine*s are as slow as if it were a chronical, not an acute Distemper. The Surgeons here are for the most part arrant Ignoramus's, and either *French* or *Italian* all of them. Yet at *Constantinople* we met with an able Surgeon, M. Deschiens, who was bred in the *Hotel Dieu* of *Paris*. Among the Physicians, M. le Duc holds the first place ; he is of *Vire* in *Normandy*, and practises Physick with great Success and Credit. We were likewise acquainted with another excellent Person, who, to the Practice of Physic,

[a] *Brassica Gongylodes*, C. B. *Pin.*

[b] Γαλαραπόδα.

[c] Πελαγίδες.

of which he has no small share, has join'd the Study of Mathematics and Natural Philosophy ; and this is *M. Spoleti*, Professor of *Padua*, who formerly was a Retainer to *M. Saranzo* the *Venetian* Ambassador.

The Physicians, all over the *Levant*, are generally Jews or Natives of *Candia*, old Nurselings of *Padua*, who dare purge none but such as are upon the mending hand. The whole Science of the Orientals, in matter of Distempers, consists in giving fat Broths to such as are in a Fever, and in reducing their Diet to next to nothing : that is to say, for the first fifteen or sixteen days of a continual Fever, happen what will, they will not suffer the Patient to take any thing but a slender Panade twice a day, or two Doses of Rice-water. These Panadoes are Bread crumb'd, and boil'd in Broth not made of Flesh-Meat : they let a certain quantity of Crumb of Bread soak in warm Water, and then boil this Water till the Crumb is almost dissolved ; sometimes they add a little Sugar at last. This Food agrees better with the Constitution of *Carthusian* Monks than Laymen, who must be blooded or purged at certain times, in order to prevent such Accidents, as without such precaution would be the death of them. Thus fares it with these poor *Greeks*, whom the slightest Fever (with their way of managing) reduces to Skin and Bones, and they are whole Years in recovering. *Hippocrates*, the learnedest of all the *Greek* Physicians, has reason good to condemn this outrageous way of Dieting, and prescribes Purgatives as soon as ever the Symptoms sufficiently appear.

If the Patient grows light headed [*a*], he is presently looked upon as possessed by the Devil : the Physicians and Surgeons are strait dismissed, and the Papas sent for ; who after they have extolled the sage Conduct of his Parents, fall to repeating I

[*a*] *ΕΧΕΙ ἀερίον

know

know not what Prayers, and almost drown the Patient with Holy Water; and so torment him with Exorcisms, that instead of abating his Deliriousness, they add to it. At *Mycone* they called us Madmen, for proposing to the Relations of a Woman of Quality to have her blooded in the Foot to settle her Head. The Papas were going to ring us a Peal: What could we say to People that won't hear Reason? Not content with splitting her Brains two or three days, under pretence of driving the Devil out of her Body *nolens volens*, they carried the poor Woman to Church, and threatened to bury her quick, if she did not declare the Name of the Demon that possessed her; could we but learn his Name, quoth they, we'd soon make him know his Lord God from *Tom Bell*. For want of this, they were sadly at a nonplus, for they knew not how to speak to him. The Papas were in a Muck-sweat upon it, and as uneasy as if they trod upon Thorns: at length the sick Party, whose Distemper was a most malignant Fever, made her Exit in such strong Convulsions, as frightened every body. The whole Art of the Papas terminated in making the By-standers sensible of the Violence of the Conflict between the Devil and the Patient, who for not making a vigorous Defence, these Doctors said should not be buried in consecrated Ground: and accordingly they carried her from the Church to the Country, whereas others are brought from the Country to the Church. Whenever any one recovers after so tragical a Scene, the People cry a Miracle, and the Papas go for Wonder-workers.

Before we left *Milo*, we went to the top of *St. Elijab* (the highest Mountain of the Country) for the pleasure of surveying the adjoining Islands; it is one of the finest Views of the *Archipelago*: 'twas a glorious fine Day, and yielded us a sight of an In-

finity of Islands, which glitter in the Sea, as [a] *Horace* expresses it.

SIPHANTO. When we were descended from this Mountain, we embarked [for the Isle of *Siphanto*, which is not above 36 miles from *Milo*. *Siphanto* retains its old Name of *Siphnos*, which *Stephens* the Geographer derives from one *Siphnus* [b] the Son of *Sunion*: for before that, it was called *Merope*, according to the same Author; and *Merapia* and *Acis*, according to *Pliny* [c], who makes it to be 28 miles in Circumference, tho' it is reckoned at 40.

The Isle of *Siphanto* is in a fine Air: they especially think so, who arrive there from *Milo*, where the sulphureous Vapours are perfectly infectious. There are Men at *Siphanto* 120 Years old: the Air, Water, Fruit, Wild-Fowl, Poultry, every thing there is excellent; their Grapes are wonderful, but the Wines not delicate, and therefore they drink those of *Milo* and *Santorin*. Tho' *Siphanto* is covered over with Marble and Granate, yet is it one of the most fertile and best improved Isles of the *Archipelago*: it supplies Corn enough for its Inhabitants, who are good sort of People. Their Ancestors Morals were very scandalous. When any one was upbraided of living like a *Siphantine*, or keeping his Word like a *Siphantine* [d], it was as much as calling him Rogue, according to *Stephens* the Geographer, *Hesychius*, and *Suidas*.

The Inhabitants of *Siphanto* employ themselves in improving their Oils and Capers. The Silk of the Island is very good, but they have not much of it; there is great demand for their Callicoës. The other Commerce of *Siphanto* is in Figs, Onions,

[a] *Interfusa nitentes vites æquora Cycladas.* *Hor. lib. 1. Od. 12.*

[b] ΣΙΦΝΟΣ. [c] *Hist. Nat. lib. 4. cap. 12.*

[d] Σιφινάζων. *Steph.* Σιφνίος ἀφάρων. *Hesych.* & *Suid.*

Description of the Island of Siphanto. 185

Wax, Honey, Sefamum ; they work likewise in Straw-Hats, which are sold all over the *Archipelago* by the name of *Siphanto* Castors. This Island, wherein there are above 5000 Souls, was tax'd in 1700, at the rate of 4000 Crowns to the Capitation and Land-Tax. Beside the [a] Castle situated on a Rock by the Sea-side, and perhaps built on the Ruins of the old *Apollonia* [b], there are five Villages, *Artimone*, *Stavril*, *Catavati*, *Xambela*, and *Petali*; four Convents of Caloyers, *Brici* or the Fountain, *Stomungoul*, *St. Chrysostom*, and *St. Elijah*: two Convents of Nuns, one containing about 20, and the other 40, in a place called *Camarea*. These [c] Maidens do not always lead the most regular Lives: sometimes they come hither from the *Archipelago*, to make their Vows. There are 500 Chapels, and 60 Papas, who say Mass but once a year, the day of the Dedication of their Chapels.

The Harbours of the Isle are *Faro*, *Vati*, *Kitriani*, *Kironisso*, and that of the [d] Castle. *Faro* has doubtless preserv'd the Name of an ancient Phare or Light-House, which served for the Direction of Shipping. *Goltzius* gives us a Medal [e], where on one side is represented a Tower with a Man at top; on the other, the Head of *Jupiter*, according to *Nonius*; for my part, I rather take it to be a Head of *Neptune*. *M. Foucault*, who has the best Collection next the King's, has a Medal [f] of this Island: the Type is a Head of *Gordianus Pius*, and the Reverse a *Pallas* with a Head-piece on, and darting a Javelin. The Ports of *Siphanto* were pretty much frequented about fifty Years since: one *Basili*, a rich Trader of this Island, and who lies interred in the Monastery of *Brici*, drew thither by his Industry

[a] Or the Burgh.

[b] ΑΠΟΛΛΩΝΙΑ. Steph.

[c] Caloyeres or Calogries.

[d] La Calanque.

[e] Legend. ΣΙΦΝΟΥ.

[f] Legend. ΣΙΦΝΙΩΝ.

and

and Ingenuity a great Resort of Ships from *France* and *Venice*.

Siphanto, in days of yore, was famed for its rich Gold and Silver Mines : at present they scarce know the places where those Mines were. To shew us one of the principal, they carry'd us to the Sea-side near *San-Softi*, a Chapel half in Ruins ; but we saw no more than the Mouth of the Mine, and we could move no farther because of the Intricacy and Darkeness of the place. Its Situation did however recall to our mind the account *Pausanias* [a] gives of this matter ; namely, that *Apollo* appropriated to himself the tenth part of the Gold and Silver which was got out of the Mines of *Siphnos*, and that they were destroyed by an Inundation of the Sea, which aveng'd that God for the Contempt shewn him by the Inhabitants, in refusing to pay that sort of Tribute. *Herodotus* [b] speaks of another Misfortune, which these Mines brought upon this Island. Such of the *Samians* as had declar'd War against *Polycrates* their Tyrant, finding themselves forsaken by the *Lacedemonians* after the Siege of *Samos* was rais'd, fled to *Siphnos*, where they wanted to borrow ten Talents. *Siphnos* was at that time the richest of all the Islands, yet they refused to comply with the *Samians* : whereupon these last fell to plundering the whole Country, and the Inhabitants were forced to give them a hundred Talents by way of Redemption. 'Tis pretended that the *Pythonefs* had foretold this Disaster : being consulted by the *Siphnians* how long their Wealth would hold out, she bid them beware of a red Embassy at a time when their Town-house and Market-place was white. This Prophecy was, it seems, fulfilled upon the arrival of the *Samians*, whose Ships were painted red, according to the old Custom of the Insularies who have plenty of Bolus ;

[a] Descrip. Græc. Phocic.

[b] Lib. 3.

and the Town-house of *Siphnos*, as well as the Market-place, was faced with white Marble.

Besides the Mines aforesaid, they have plenty of Lead: the Rains make a plain discovery of this, go almost where you will throughout the whole Island. The Oar is greyish, sleek, and yields a Lead like Pewter. This Lead, which is a sort of natural Ceruse, easily vitrifies, and makes the Seething-pots of the Island exceeding good. [a] *Theophrastus*, [b] *Pliny*, [c] *Isidorus*, write, that at *Siphnos* they used to carve out of a certain soft Stone a sort of Pots to boil Meat in; and that these Pots would turn black, and grow very hard, by being scalded in boiling Oil: the Drinking-Cups [d] that used to be made here, were likewise much in request.

About fifty Years ago there came to *Siphanto* some *Jews*, by order of the *Porte*, to examine into the Lead-Mines; but the Burghers fearing they should be constrained to work them, bribed the Captain of the Galliot that had brought over those *Jews*, to sink his Vessel, which accordingly he did by boring holes in it while the *Jews* were aboard, with a Cargo of Oar consigned to *Thessalonica*. This Officer saved himself in his Chaloupe, the rest went to the bottom. After this, some other *Jews* came over on the like Errand, but made no better a hand on't. The *Siphantines*, to get rid of them at once, gave a Sum of Money to a Corsair of *Provence*, who was at *Milo*, and who cannonaded a second Galliot laden with *Jews* and Lead-Oar: so that the *Turks* and *Jews* both gave over their Enterprize.

The *Turks* did not dare to appear much abroad in these Islands before the departure of the *French* Privateers, who would often go and take them by the Beard, and away with them on board Ship,

[a] Lib. de Lapid. [b] Hist. Nat. lib. 36. cap. 22.

[c] Orig. lib. 16. cap. 4. [d] Σίφνιον Ποτήριον. Steph.

where

where they made Slaves of them. Our Privateers have been sometimes more successful in the Preservation of Christianity, than the most zealous Missionaries: witness the following Example. Some Years ago, ten or a dozen Families of *Naxos* embraced the *Mahometan* Religion: the Christians of the *Latin* Communion got them snapt up by the Privateers, who carried them to *Malta*. Since which, no one has thought it worth while to turn *Mahometan* at *Naxos*. The famousest Corsairs of the *Archipelago* had nothing odious but the Name of Corsair. They were Men of Quality and distinguished Valour, who only followed the Mode of the Times they liv'd in. Did not Messieurs *de Valbelle*, *Gardane*, *Colongue*, come to be Captains and Flag-Officers of the King's Fleet, after they had cruised upon the Infidels? How many Knights of *Malta* do we see supporting in the *Levant* the Christian Name, under the Banner of Religion? These Gentlemen minister Justice to such as address themselves to them. If a *Greek* insults a Christian of the *Latin* Communion, the latter need but complain to the first Captain that puts into that Port; the *Greek* is sent for, taken up if he refuses to pay Obedience, and bastinado'd if he has done amiss. The Captains put an end to Suits of Law, without Lawyers or Attorneys. The Evidence is carried on board Ship, and the Party against whom the Trial goes, is sentenced to make Satisfaction either in Money or dry Blows: All this is done *gratis* by the Judges, without Fee or Reward, unless perhaps a Hog'shead of Wine or a good fat Calf.

We said before, that the Bishop of *Milo* was Bishop of *Siphanto*: he has but one Vicar there, and his Church is very poor. The *Greek* Arch bishop is rich: for he is Spiritual Lord of the Isles of *Nanfio*, *Policrando*, *Nio*, *Serpho*, *Mycone*, *Sikino*, *Stam-palia*, and *Amorgos*.

The Ladies of *Siphanto*, to preserve their Beauty, when they're in the Country, cover their Face with Linen Bandages [a]; which they roll so artfully, that you can see nothing but their Mouth, Nose, and White of their Eyes. You may be sure they have no very conquering Air in such a Disguise, but rather look like so many walking Mummies: and accordingly they are more careful to avoid Strangers, than those of *Milo* and *Argentiere* are eager to meet them.

The Antiquities of the Island have met with very ill Treatment. Going from the Port to the Castle, near a Well on the left hand of the Road, there is an antique Tomb-stone, which serves for a Hog-trough: it is Marble, a noble Design, six foot eight inches long, two foot eight inches broad, two foot four inches in height; it is adorned with Acanthus-Leaves, Pine-Apples, and other Fruit. Just by this Monument is another piece of Marble mortis'd into the Wall, and which was the Fragment of some other Tomb-stone.

Some paces farther, at the foot of a Hill, just by the Ruins of an old Temple, which may have been that of the God *Pan*, anciently adored in that Town, there is still to be seen a Marble Tomb-stone eight foot long, three foot four inches deep, two foot eight inches broad; but the Ornaments mere Baubles: Children holding up Festoons, from whence there hangs a huge Bunch of Grapes. The Fore-part of another such like Tomb-stone is fixed into the Front of a House in the principal Street in the Borough: this has an Inscription, but so blind as not to be read, unless it be part of a word, ΒΑΣΙΛΕ.

At the Monastery of *Brici*, contiguous to a fine Spring, there is a Tomb-stone of Marble, serving to a very different purpose from that it was designed

[a] Στοματικόν.

for, it being turned into a Cistern to water Cattle at: this Tomb-stone is but three foot eight inches long; but tho' the Ornaments of it are destroyed, yet Time has spared the three Children in the Forepart, which Figures shew that the rest was done by an excellent Hand.

Over the City-Gate that opens to the Port, are some Fragments of two Marble Figures of an indifferent Beauty, one naked, the other clothed. At the corner of a sort of square Tower on the left hand of the Castle-gate, is a Bas-Relief of Marble, which is taken to be the History of *Tobit*: I rather think it the Remainder of some Tomb-stone. In the same Wall there's the Head and Breast of a Lion.

On an octogon Pillar of Marble, near the Castle-Gate, is to be read in *Gothic* Characters, *M CCC LXV MI SLCE. Xandoly de Corona*. This Lord, we were told by the principal Men of the Island, was of *Bolonia* in *Italy*, Father to *Otuly de Corogna*, who gave his only Daughter in Marriage to *Angelo Gozadini*, Lord of *Siphanto* and *Thermia*. *Siphanto* had been dismembred from the Dutchy of *Naxos* [a]; for 'tis certain that *Marco Sanudo* made a Conquest of it, and annexed it to this Dutchy under *Henry II. Latin* Emperor of *Constantinople*. We saw at the House of the Vicar of the *Latin* Church, the Instrument by which *Otuly de Corogna* settled an Estate in 1462, for the benefit of the Church in the Castle. The Family of the *Gozadini* were in possession of *Siphanto* till *Barbarossa* made himself master of it under *Solyman II.* This Family is at present reduced to three Brothers, who are confined to their Beds almost all the Year round; one by the Gout, another by a grievous Rheumatism, and the youngest by a Palsy. The Wife of *M. Guion*, the *French*

[a] History of the Dukes of the *Archipelago*.

Consul at *Siphanto*, is of this Noble Family : this Consul, who is a learned Person, and speaks many Languages, preserves the Seal of *Angelo Gozadini*, by which it appears he was Lord of *Siphanto* and *Thermia*. He assured us, that the public Fountain which is at the further end of this Valley leading to the Port, was a Work of the remotest Antiquity, and came out of an Alley cut in the Rock above a mile deep.

Being so near the Isle of *Serpho* [a], SERPHO. we had the curiosity to go thither : 'tis but twelve miles from *Siphanto*, reckoning from Cape to Cape ; but 'tis twice as much from the Castle of *Siphanto*, whence we set out the 24th of August, to that of *Serpho*. [b] *Pliny* allows this Island but a Circuit of 12 miles ; but 'tis certainly thirty six.

The Mountains of *Serpho* are so rugged and steep, that the Poets feign'd that *Perseus* transform'd into Stone the very Natives of the Place. *Strabo* [c] says, and they who please may believe it, that on this Coast was fish'd up a Chest, wherein *Acrisius* had shut up *Perseus* and his Mother *Danae*. *Polydectes* [d], who reign'd in this Island, would have oblig'd him to marry her ; and his Subjects joining in the same, *Perseus*, who had brought *Medusa's* Head along with him, turn'd them into Stone [e]. There is great likelihood that the Iron and Loadstone Mines of this Island were not known at that time ; for otherwise they had certainly attributed the Production of these likewise to the Power of the *Gorgon*. These Mines lie very shallow in the

[a] In vulgar Greek, SERPHANTO and SERPHINO, in Italian. ΣΕΡΙΦΟΣ, an ancient Name of the Isle.

[b] Hist. Nat. lib. 4. cap. 12.

[c] Rer. Geog. lib. 10. [d] Apollod. Biblioth. l. 2. c. 4.

[e] Parcite luminibus Perseus ait, oraue regis,
Ore Medusæo silicem sine sanguine fecit.

Ovid. Metam. lib. 5.
Earth ;

Earth; they are laid open every day by the Rain. The Iron Mineral is feeded with Stars in several places, like the *Regulus Stellatus* of Antimony. Those of the [a] Load-stone are very plentiful; but if a Man would have good pieces, he must dig deep, which is very difficult in a Country where amidst so much Iron they have scarce Tools fit to turn up the Onions, which they cultivate among their Rocks in little moist Bottoms: these Onions are very sweet, whereas the Onions of *Siphanto*, which are not water'd, are as sour as those of *Provence*; but let M. *Spon* say what he will of them, the Onions of the *Levant* are not better than some about *Paris*. In short, the Inhabitants of *Serpho* are so proud of their Onions, that it never once enters into their Pates to catch the Partridges that devour half their Corn and Grapes. There is in this Island but one Borough, that bears the same name, and a poor beggarly Hamlet call'd St. *Nicolo* [b]. The Borough incircles a hideous frightful Rock, three miles from the Port, which is a very handsom one, and serves only for a Retreat to such Ships as happen to be put out of their way by tempestuous Weather: the Inhabitants are as arrant Drones, and as contemptible as their Forefathers. *Origen* [c] being minded to let *Celsus* know how ridiculous it was to reproach our Saviour's Birth, tells him, that even tho' he had been born in the Island of *Seriphus*, even tho' he had been born of the very Scum of the *Seriphians*, yet it must be granted that he made more noise in the World than the *Themistocles's*, the *Plato's*, the *Pythagoras's*, than the wisest *Greeks*, than their greatest Kings and Generals.

The Inhabitants of *Serpho* pay but 800 Crowns to the Capitation and Land-Tax: accordingly their Crop of Barley and Vintage is but small. The best

[a] Ἡ Καλαμίτα.

Scyl. Peripl.

[b] Σέρφος νῆσος καὶ πόλις καὶ λιμὴν.

[c] Contra Cels. lib. 1.

Lands belong to the Monks of St. *Michal the Archangel* [a], whose Convent is Northward near the Sea, within sight of *Thermia* and *Serphopoula*, a base Rock, where these Monks breed their Goats and Swine, under the Inspection of a Caloyer. Altho' in the vulgar Greek the word *Poula* signifies little, yet there is no probability that [b] *Ovid* and [c] *Juvenal* meant *Serphopoula*, under the name of *Parva Seriphus*; for this Rock, which is not a mile in compass, was never inhabited. [d] *Origen* and those Authors call it *Serpho*, a small Island, because in fact it is no more than 36 miles in circuit. Here it was *Polydectes* reign'd; and here are still to be seen those dreadful Rocks, on which the Fable of *Perseus* was grounded.

Every Inhabitant of this Island is of the Greek Communion: the Cadi is itinerant, as well as he of *Siphanto*. The Waivod of *Serpho*, a Turk of *Negropontus*, to whom we were recommended by M. *Guion*, gave us a hearty Welcome, and earnestly invited us to see the *Greeks* dance at *la Madonna de la Masseria*, which is the prettiest Chapel in the Island. It is certain the *Greeks* have not absolutely lost that Jocularity, nor that Genius for Satire, which shone so conspicuous in their Ancestors; they are every day making very witty Ballads: nor is there any manner of Posture they do not put themselves into, when they dance. The Feast seem'd to us to be somewhat scandalous, and much more tedious, in regard it lasted all the night: far from languishing after the Fair Ones of the Country, we were impatient to be going to the Isle of *Thermia*, which is not above twelve miles from *Serpho*; but on the

[a] Μοναστήρι τῆ ἀγίας Μιχαήλ ταξίαρχου.

[b] Te tamen parvæ rector Polydecta Seriphi. *Ovid. ibid.*

[c] Ut Gyraë clausus scopulis parvaque Seripho. *Juv.*

Sat. 10. [d] Minima & ignobilissima insula. *Orig. ibid.*

morrow there rose so strong a Wind North, that we durst not venture out.

We must not look for Antiquities in *Serpho*: it is a place that never was either powerful or magnificent, tho' its Port made it recommendable, even in the time when *Greece* was illustrious. According to *Herodotus* [a], the Inhabitants of *Seriphos*, *Siphnos*, and *Melos*, were the only Islanders that refus'd to admit *Xerxes's* Troops and Fleet, when that Prince aiming at the Conquest of *Greece*, would fain have secur'd such as sided with him. *Herodotus* deduces the *Miliotes* from the *Lacedæmonians*, and those of *Siphnos* and *Seriphos* from the *Athenians*, who took the name of *Ionians* from one of their Generals, *Ion* the Son of *Xuthus*. After the Battel of *Artemisium*, wherein it was a measuring Cast as to the Advantages gain'd either by the *Greeks* or *Persians*, the *Athenians* justly anxious for the Preservation of their City, sent away their Wives and Children into the Isle of [b] *Salamis*, and made such strenuous Instances to the other People of *Greece*, that they prevail'd to have a common Fleet assembled round this Island. The Inhabitants of *Melos* sent thither two Gallies, those of *Seriphos* and *Siphnos* the same.

The *Romans* looked on *Seriphos* as a place fit to make enormous Offenders die of the Spleen. *Augustus* banish'd to this place the Orator *Cassius Severus* [c], who could not be cured of giving foul Language by seventeen Years Banishment into *Crete*. *Vestilia* the Wife of *Labeon*, convicted of Adultery, was likewise banish'd thither: and *Stratonicus* found this place so very uneasy, that he one day ask'd his Host, what sort of Offence was punish'd with Banishment in his Country: Perjury, said the

[a] Lib. 8. [b] Colouri.

[c] In saxo Seriphio consenuit. Tacit. lib. 4. Annal. c. 21. Euseb. Chron. Gr. & Lat. p. 158. Plutarch. de Exil.



Caryophyllus Graecus Arboreus
Leucos folio peramaro Coroll.
Inst. Rei herb. 23.

Hoft. Why dost not thou forswear thy self then? cry'd *Stratonicus*, to be dismiss'd from this cursed place?

The greatest pleasure we took in this Island, was to hear the Frogs croaking in the Marshes round the Port. *Pliny* [a] and *Eliau* [b] say, they were mute in *Serphos*; and recover'd their Voice again, if transported elsewhere: this Race of mute Frogs must needs be lost. *Hermolaus Barbarus* has restor'd the Passage in *Pliny* where this Fact is reported: for in the ancient Copies it is Grass-hoppers, not Frogs. *Theophrastus*, says *Eliau*, does not pretend it was *Jupiter* who struck the Frogs of *Seriphos* mute, at the desire of *Perseus*, who could not sleep for their noise: that Philosopher refers the Cause of it to the Chilness of the Water there. We roam'd all about this Marsh in search of Plants; and we found the Water as it were lukewarm. However, this false Observation concerning the Frogs of *Seriphos*, gave occasion to the Proverb quoted by *Stephens* the Geographer and *Suidas*, *Such a one is a Frog of Seriphos*; that is, he's a Fool and cannot speak.

Next to the Mines of Load-stone, the most curious thing in the Isle of *Serphos*, relating to Natural History, is a sort of Clove-ſuly-Flower; the Trunk whereof comes up like a Shrub, in the Chinks of those horrible Rocks which are above the Town. This Plant has not chang'd, tho' rais'd from the Seed, and cultivated in the Royal Garden at *Paris*, where it maintains the Honours of *Greece*, amidst an infinite number of scarce Plants come from the same Country.

Its Root is thick as a Man's Thumb [c], covered over with a Bark, brown, hard, ligneous, di-

[a] Hist. Nat. lib. 8. cap. 58. [b] Lib. 3. cap. 37.

[c] *Caryophyllus Græcus, arboreus, Leucolii folio peramato.* Carol. Inst. Rei Herb. 23.

vided into several other Roots somewhat hairy: it pushes through the Chinks of the Rocks a crooked Trunk, two foot high, about two inches thick, brittle, hard, dingy-colour'd within, cloth'd with a Bark blackish, chapt, rugged, and as it were adorned with some Ringlets: this Trunk likewise produces several Stalks, all branchy and brown, except towards the top, where the young Buds are of a sea-green, garnish'd with Leaves of the same colour, an inch long, three or four lines broad, obtuse at the point, opposite two by two, brittle, bushy, bitter as Gall. These Buds extend the length of half a foot, laden with Leaves like the former, but narrower, and usually support a single Flower, sometimes a pretty large Cluster: each Flower consists of five Leaves, an inch and a half long, which run not above half an inch out of the Cup, rounded, indented like a Cock's Comb, gridelin, striped with Veins darker towards their Base, the other Stripes a deep purple. The Tail of these Leaves is narrow, white, and inclos'd in the Cup: this Cup is a Pipe an inch long, a line in diameter, somewhat puffy towards the bottom, where it is accompany'd with another Cup, with many Scales pointed, and lying one on another: from the bottom of the grand Cup rise slender white Threads or Chieves, each charg'd with a gridelin Summit. The Pistile or Pointal is but five lines long, cylindrical, pale green, terminating in two white Horns, which surmount the Threads. When the Flower is gone, this Pistile becomes a sort of Cod or Shell, reddish when 'tis ripe, swelling toward the middle; at the point it opens into five parts, and displays the Seeds; black, flat, slender, white within, some oval, others circular, fasten'd to small Threads, which from the Body of the Placenta convey to them the nutritious Juice.

I am, MY LORD, &c.

LETTER

L E T T E R V.

*To Monseigneur the Count de Ponchartrain,
Secretary of State, &c.*

*Description of the Islands of Antiparos, Paros, and
Naxia.*

MY LORD,

THO' Autumn is a very agreeable Season in the *Archipelago*, yet the Sky, which began to be overcast, seem'd to threaten us with Storms and Tempests; which were what we fear'd more than any other Adventure whatever: and as Storms do generally follow the Change of Seasons, the Apprehension of the Rains which constantly fall in the *Levant* at the beginning of *September*, put us upon making more dispatch than we should have done at another time. Our Design was, if possible, to see the whole *Archipelago*; and since our Departure from *Candia*, we had as yet been at no more than four Islands of it. We set out therefore from *Serpho* for *Siphanto*, and embarked for the Island *Antiparos*, which is eighteen miles distant from it.

Antiparos [a] is a Rock about sixteen miles in circuit, flat, well cultivated, and produces as much Barley as serves sixty or seventy Families, inhabiting a sorry Village a mile from the Sea, who pay 700 Crowns for their Land-Tax, and 500 Crowns Capitation, tho' all their Trade lies in a little Wine and Cotton. Every

ANTIPAROS.

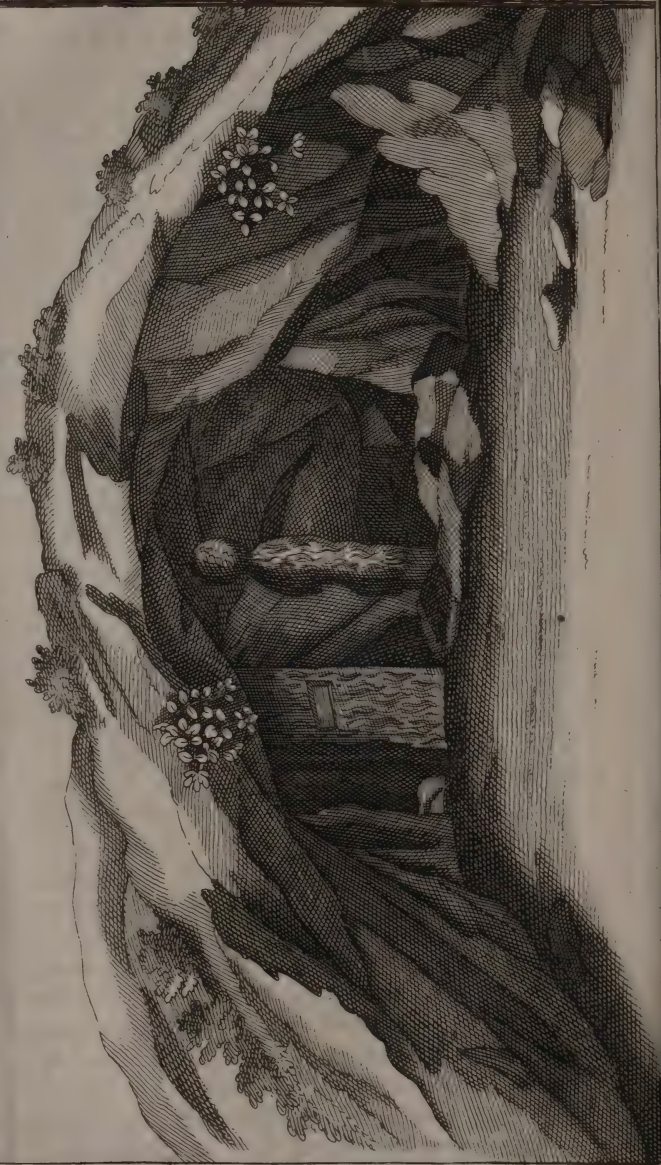
[a] ΩΛΙΑΡΟΣ, Steph. ΩΛΕΑΡΟΣ, Strab. OLIAROS, Plin.

Year they chuse two Consuls, sometimes but one, who has ten Crowns for taking care of the Affairs of the Island. In Spiritual Matters, it depends upon the *Greek* Archbishop of *Naxia*; but he has very bad Parishioners, for the greatest part of the Inhabitants of the Island are *French* and *Maltese* Corsairs, who are neither *Greeks* nor *Latins*.

The best Estate in the Island belongs to the Monastery of *Brici* at *Siphanto*, which sends two Caloyers to gather in the Harvest: it brought in a considerable Revenue, before the *Venetians* burnt its Olive-Trees; but they did not spare the very Joists of the Houses in those places where their Fleet winter'd during the *Candian* War. As to Good Chear, the People know not what it means, except in Fish; for Butcher's Meat is often impossible to be had: they have neither Hares nor Partridges, but only Rabbits and wild Pigeons. The Consternation was so great there when we arrived, that they had not left so much as a Table-Cloth or a Napkin in their Houses; but had buried every thing in the Fields, at sight of the *Turkish* Army, which was exacting the Capitation. It must be confess'd, the Cudgel [a] of the *Turks* has very great Virtues, the whole Island trembles at the least mention of the Bastinade: the best among them dare not shew themselves but in the most humble posture, their Heads cover'd with a dirty Cap; and most of them, to avoid so great a shame, hide themselves in Caves. The *Turks*, who suspect that the most valuable of their Goods are conceal'd, bastinade the Officers that are upon Duty, and this Ceremony continues till their Wives have brought out their own Ornaments and those of their Neighbours. We may easily conceive what Lamentations attend these Proceedings: oftentimes the *Turks*, after having seiz'd all their Jewels and other Finery,

[a] *The Falaque.*

Cavern leading into the Grotto of Antiparos.



Description of the Island of Antiparos. 199

will throw the Husbands, Wives, and Children into Irons.

The Port of *Antiparos* is navigable only for small Barks and Tartanes; but in the middle of the Canal, between this Island and that of *Paros*, there is depth for the biggest Vessels: this Canal, which is no more than a mile broad between the Rocks of *Strongilo* and *Despotico*, which are situated a little on one side of its Opening, is full of other small Rocks that have no names.

This Island, as despicable as it appears, has in it one of the greatest Rarities that perhaps is in Nature, and which proves one of the important Truths of Philosophy, to wit, the Vegetation of Stones. We were resolv'd to be satisfy'd ocularly of it, and therefore went to the spot, that we might be able to philosophize thereon with greater certainty. This admirable place is four miles from the Village, about a mile and a half from the Sea, in sight of the Islands *Nio*, *Sikino*, and *Policandro*, which are but 35 or 40 miles distant.

A rough Cavern is the first Object that offers it self to you, about thirty paces broad, vaulted in a kind of Arch, and inclosed with a Court made by the Shepherds: this place is divided into two by some natural Pillars, on the biggest whereof, which looks like a Tower fixed into the top of the Cavern, there is seen an Inscription very ancient and very broken: it mentions some proper Names, which the Natives, by I know not what Tradition, suppose to be the Names of the Conspirators against *Alexander* the Great; who after having fail'd in their Design, took refuge in this place, as the safest they could think of.

Among these Names, there is only that of *Antipater* that can favour the Tradition of the Greeks; for *Diodorus Siculus* [a] relates, that some Histo-

[a] Biblioth. Hist. lib. 17.

rians accused *Antipater* of *Alexander's* Death. Every body knows that that Prince left *Antipater* Regent in *Europe*, when he set out for the Conquest of *Persia*; but that Minister, enraged at the ill Offices done him by *Olympias* with his Master, was suspected of having caus'd him to be poisoned by his Son, who was one of the King's Cup-bearers: however whether that Suspicion was well or ill grounded, *Diodorus* takes notice that *Antipater* nevertheless retain'd part of his Authority after *Alexander's* Death; so far was he from having occasion to fly to this Island for Concealment.

We could read only part of the Inscription; but it was communicated to us quite intire by a Citizen of the place, who keeps a Copy of it: he assured us, that it had been decypher'd by a more learned Man than us, who pass'd through *Antiparos* some years since. These are the Contents of the Inscription;

ΕΠΙ

ΚΡΙΤΩΝΟΣ
ΟΙΔΕΗΛΘΩΝ
ΜΕΝΑΝΔΡΟΣ
ΣΟΧΑΡΜΟΣ
ΜΕΝΕΚΑΤΗΣ
ΑΝΤΙΠΑΤΡΟΣ
ΙΠΠΟΜΗΔΩΝ
ΑΡΙΣΤΕΑΣ
ΦΙΛΕΑΣ
ΓΟΡΓΟΣ
ΔΙΟΓΕΝΗΣ
ΦΙΛΟΚΡΑΤΗΣ
ΟΝΕΣΙΜΟΣ

UNDER

The Magistracy of *Crito*,
came to this place,
Menander,
Socarmus,
Menecrates,
Antipater,
Ippomedon,
Aristeas,
Phileas,
Gorgus,
Diogenes,
Philocrates,
Onesimus.

Perhaps they are the Names of the Inhabitants of the Island, who in the Magistracy of *Crito* were
the

the first that ventur'd to descend into the Grotto, to take a view of it.

Beneath this Inscription is a long squarish hole, in which was formerly fix'd a piece of Marble that now lies not far from it, but which is not very ancient, as appears by a Figure of the Cross: 'tis a Basso-Relievo done in the time of the Christians, so ill handled, that you can make nothing of it; and if we may judge by Appearances, it was never thought worth carrying away. On the left hand, at the bottom of a Rock cut into an inclining Plain, is to be seen another *Greek* Inscription, more worn than the former.

Between the two Pillars that are on the right hand, is a little Platform gently sloping, separated from the innermost part of the Cavern by a low Wall: in this place was graved some years ago, at the foot of a Rock that is pretty flat, the following words:

HOC ANTRUM EX NATURÆ
MIRACULIS RARISSIMUM UNA
CUM COMITATU RECESSIBUS E-
JUSDEM PROFUNDIORIBUS ET
ABDITIORIBUS PENETRATIS
SUSPICIEBAT ET STATIS SUS-
PICI NON POSSE EXISTIMABAT
CAR. FRAN. OLIER DE NOINTEL
IMP. GALLIARUM LEGATUS.
DIE NAT. CHR. QUO CONSECRATUM
FUIT. AN. MDCLXXIII.

You afterwards go forward to the bottom of the Cavern by a greater Descent of about twenty paces long: this is the Passage into the Grotto, and this Passage is only a very dark Hole, in which you cannot walk upright, nor without the help of Torches. First, you go down a frightful Precipice by means of a Rope, which you take care to fasten at the
very

very Entrance. From the bottom of this Precipice you slide down into another much more terrible, the sides very slippery, and deep Abysses on the left hand: they place a Ladder aside of these Abysses, and by its means we tremblingly got down a Rock that was perfectly perpendicular. We continu'd to make our way through places somewhat less dangerous; but when we thought ourselves upon sure ground, the most frightful Leap of all stopt us short, and we had infallibly broken our necks, had we not had notice, and been kept back by our Guides. There is still the Remains of a Ladder, which *M. de Nointel* had placed there: but as it is now grown rotten, our Guides had taken care to bring another brand-new. To get down here, we were forced to slide on our backs along a great Rock; and without the assistance of another Rope, we had fallen down into horrible Quagmires.

When we were come to the bottom of the Ladder, we again rolled for some time over Rocks, sometimes on our backs, sometimes on our bellies, according as we found most ease; and after all these Fatigues, we at length entered into that admirable Grotto, which *M. de Nointel* had just reason to say he could never sufficiently admire. The People that conducted us, reckoned it 150 fathom deep from the Cavern to the Altar marked *A.* and as many more from that Altar to the deepest place you can go down into. The bottom of this Grotto on the left hand is very rugged; on the right it is pretty even, and this way it is that you go to the Altar. From this place the Grotto appears to be about forty fathom high, and fifty broad: the Roof of it is a pretty good Arch, in several places rising out into large round knobs, some bristling with points like the Bolt of *Jupiter*, others regularly dinted, from whence hang Grapes, Festoons, and Lances of a surprising length. On the right and left are natu-
ral



The
GROTTO of
ANTIPAROS.

† The Passage leading
behind the Altar.

Altar or Pyramid.

Q The Hole through
which you descend
from y^e Cavern into
the Grotto.

ral Curtains, that stretch out every way, and form on the sides a sort of channell'd Spires or Towers, for the most part hollow, like so many little Closets all round the Grotto. Among these Cabinets, one large Pavilion (*B*) is particularly distinguishable; it is formed by Productions that so exactly represent the Roots, Branches, and Heads of Colly-Flowers, that one would think Nature meant by this to shew us how she operates in the Vegetation of Stones. All these Figures are of white Marble, transparent, crystallized, and generally break aslant and in different Beds, like the Judaic Stone. Most of these pieces even are covered with a white Bark, and being stricken upon, will sound like Copper.

On the left, a little beyond the Entry (*C*) of the Grotto, rise three or four Pillars (*D*) or Columns of Marble, planted like Stumps of Trees on the tuft of a little Rock. The highest of these Stumps is six foot eight inches, and one foot diameter, almost cylindrical, and of equal thickness, except in some places, where it is as it were wavy; it is rounded at the top, and stands in the middle of the others. The first of these Pillars is double, and not above four foot high. There are on the same Rock some other budding Pillars, that look like the Stumps of Horns; I examined one which was pretty large, and that probably might be broken in *M. de Nointel's* time: it exactly represents the Stump of a Tree cut down; the middle, which is like the ligneous Body of the Tree, is a brown Marble approaching to an iron-grey, about three inches broad, surrounded by divers Circles of different colours, or rather by so many old Saps, distinguished from each other by six concentric Circles, about two or three lines thick, whose Fibres run from the Center to the Circumference. These Stems of Marble must certainly vegetate; for besides that not one single Drop of Water ever falls into this place, it would not be conceivable,

ceivable, if they did, how a few Drops falling from a height of 25 or 30 fathom, could form cylindrical pieces, terminating like round Caps, and always of the same regularity: a Drop of Water would much rather dissipate in the fall; it is certain that none distils through into this Grotto, as it does into common subterranean Cavities. All that we could find here of this nature, was some few indented Sheets of Stone, the points of which let fall a pearly Drop of Water very clear and very insipid, which no doubt was formed by the Humidity of the Air, which in such a place must condense into Water, as it does in Apartments lined with Marble.

In the furthest part of the Grotto to the left, appears a Pyramid much more surprising, which ever since M. *de Nointel* caused Maf to be celebrated here in 1673, has been called the Altar (*A*). This piece stands by itself, quite separate from the rest; it is 24 foot high, somewhat like a Tiara, adorned with several Chapiters fluted length-ways, and sustained on their feet, of a dazzling whiteness, as is all the rest of the Grotto. This Pyramid is perhaps the finest Plant of Marble that is in the world: the Ornaments with which it is covered, are all in the shape of Colly-flowers; that is to say, terminating in large Bunches, more masterly described than if a Sculptor had just given them the finishing Touch. Once again I repeat it, 'tis impossible this should be done by the Droppings of Water, as is pretended by those who go about to explain the Formation of Congelations in Grottos. It is much more probable, that these other Congelations we speak of, and which hang downwards, or rise out different ways, were produced by our Principle, namely, Vegetation.

At the foot of the Altar are two Half-Columns, on which we placed Flambeaux to illuminate the Grotto, that we might view it more narrowly. M. *de Nointel* caused them to be broken off, to serve as
a Ta-

a Table for the Celebration of midnight Mass. Upon the Basis of the Pyramid, the following Words were carved by his Order :

HIC IPSE CHRISTUS ADFUIT
EJUS NATALI DIE MEDIA NOCTE CE-
LEBRATO M DC LXXIII.

In order to go round the Pyramid, you pass under a great Mass or Cabinet of Congelations, the backside of which is hollow like the Roof of an Oven : the Door into it is low ; but the Drapery of the sides is Tapestry of great beauty, whiter than Alabaster : we broke off some bits of it, and the inside looked like candy'd Lemon-peel. From the top of the Roof, just over the Pyramid, hang Festoons of an extraordinary length, which form as it were the Attic of the Altar.

Monsieur the Marquis *de Nointel*, Ambassador of France to the *Porte*, passed the three *Christmas* Holidays in this Grotto, accompanied by above five hundred Persons, as well his own Domestics, as Merchants, Corsairs, or Natives, that were curious to follow him. A hundred large Torches of yellow Wax, and four hundred Lamps that burnt night and day were so well placed, that no Church was ever better illuminated. Men were posted from space to space, in every Precipice from the Altar to the opening (C) of the Cavern, who gave the signal with their Handkerchiefs, when the Body of J. C. was lifted up ; at this signal fire was put to 24 Drakes, and to several Patereroes that were at the Entrance of the Cavern : the Trumpets, Hautbois, Fifes, and Violins, made the Consecration yet more magnificent. The Ambassador lay in the night almost opposite to the Altar, in a Cabinet seven or eight foot long, naturally cut in one of those large Spires which we mentioned before. On one side of

this Spire is a hole that is an Entrance into another Cavern, but no body durst go down into it.

They were much perplexed to bring Water from the Village to serve so many People. The Capuchins, that were his Excellency's Chaplains, were not in possession of the Rod of *Moses*. After much searching they found a Spring to the left of the Ascent; it is a little Cavern, in the hollow of the Rock, that serves as a Receptacle to the Water.

M. *de Nointel* was the Man that renewed the Memory of this Grotto. The Natives themselves durst not go down into it before he came to *Antiparos*; he encouraged them by Largeesses. The Corsairs offered to accompany any that would shew them the way: those Gentlemen thought nothing difficult that might be a means of making their court to his Excellency, who was a passionate Lover of such Curiosities, and especially of any thing antique. Perhaps upon the credit of the Inscription we have inserted above, he imagined some precious Monument might be found there. He carried with him two very skilful Draughts-men, and three or four Masons with Utensils that would loosen and lift away the most lumberome pieces of Marble. Never did Ambassador return from the *Levant* with so many fine things: and by good-fortune most of these pieces of Marble are in the hands of M. *Baudelot* of the Academy Royal of Inscriptions and Medals; they were reserved for a Person of his Merit.

I have but one word more to say of the Grotto of *Antipater*; so they call a little Cavern, into which you enter by a square Window open at the hindermost part of that Cavern, which serves as a Vestibulum to the great Grotto. That of *Antipater* is all lined with Marble crySTALLIZ'd and fluted; it is a kind of Parlour of the same Floor with its Opening, and would be extremely agreeable to a Man that had
had

had not been dazzled with the Miracles that are in the large Grotto.

The top of the Mountain where these Grottos are, is as it were paved with transparent CrySTALLIZATIONS, like common Talc; but which always break into Lozenges or Cubes: and I fancy these CrySTALLIZATIONS are Symptoms of subterranean Grottos. I have seen the like at *Candia* upon Mount *Ida*, and at *Marseilles* at St. *Michael D'Eau Douce*. From the Ridges of the Cavern of *Antiparos* hang some Roots of that fine Caper-Tree without Thorns [a], whose Fruit they candy in the Islands. The rest of the Mountain is spread with *Cretan* Thyme, false Dittany, Cedars with Cypress-Tree Leaves, Lentiques, Squills: all these Plants are common over the Islands of *Greece*, and *Antiparos* would not be worth visiting, were it not for this charming Grotto.

We cross'd the Canal that runs between *Antiparos* and *Paros*, with a South-West Wind, that blew in our poop [b], and carried us six miles in less than an hour's time: for tho' the Canal is not above a mile broad, it is reckoned six or seven from the Port of *Antiparos* to that of *Paros*. This Distance satisfied us that *Antiparos* is the Island which the Ancients knew by the name of *Oliaros*: there is no room for doubting it, from a Passage which *Stephens* the Geographer has preserved to us, of the Treatise of the Islands by *Heraclides Ponticus*, who makes *Oliaros* to be a Colony of *Sidonians*, and places that Island about seven [c] miles from *Paros*; which agrees exactly with the Length of our Passage. Our Boat was bravely toss'd about, and the Rain, which fell in Sheets, wetted us to some purpose: it was the last Day of *August*, and the first time we had seen it rain in the *Archipelago*.

[a] Capparis non spinosa fructu majore. C. B. Pin. 180.

[b] Labech. [c] LVIII stad.

ΠΑΡΟΣ.

We landed the second of *September* at the Gate of the Castle of [a] *Parichia*, the chief Town in the Island *Paros* [b], built on the Ruins of the ancient and famous *Paros*, which, according to *Stephens* the Geographer, was the biggest and most potent of the *Cyclades*. When the *Persians*, by order of *Darius*, cross'd over into *Europe* to make war on the *Athenians*, *Paros* sided with the *Asiatics* [c], whom she assisted with Troops for the Battle of *Marathon*. *Miltiades*, laden with Glory after that great Day, obtained of the *Athenians* a strong Fleet, and assured them, without declaring for what purpose he designed it, that he would carry their Army into a Country where it should win great Riches without much trouble. *Paros* was besieged by Land and Sea [d]: the Inhabitants seeing their Walls laid in ruins, desired to capitulate; but perceiving a great Fire on the side of *Mycone* [e], they imagined it to be the Signal of some approaching Succour, sent them by *Datis* one of the *Persian* Generals; whereupon they would not any more hearken to Capitulation: and this gave occasion to the Proverb, *To keep one's Word after the Parian manner* [f]. *Miltiades*, who was in apprehension of the Enemy's Fleet, burnt all his Machines, and retired hastily to *Athens*.

Herodotus [g], who describes this very carefully, far from saying that the besieged were inclined to capitulate, relates, that *Miltiades* despairing to carry the Place, consulted *Timon*, a Priestess of the Country, who advised him to perform some secret Ceremony in the Temple of *Ceres* near the City. That General followed her Counsel; but endeavouring to leap over the inclosure of the Temple, he broke his

[a] PAROS. PARIS, by the Franks. [b] Or Parichia.

[c] Herod. lib. 6. [d] Corn. Nepos in Miltiad.

[e] Steph. [f] ΑΝΑΠΑΙΣΙΝ. [g] Ibid.

Leg. In all probability the Ceremony did not succeed; he was obliged to raise the Siege; the Senate condemned him to pay the Charges of the Expedition: he was thrown into Prison till he should pay the Debt, and there he died of his Wounds. This Siege was very glorious to the *Parians*, notwithstanding they were reckoned People without Faith for their behaviour in it; for *Miltiades*, who had been unable to subdue it, was the greatest Soldier of his Age. After the Battle of *Salamin*, *Themistocles* [a], tho' busied in the Siege of *Andros*, raised Contributions upon *Paros*, and made it tributary to *Athens*, because it had favoured the *Asiatics* more than any other of the Islands. This is what is to be found of most certainty in the *Greek History* relating to the Island of *Paros*. If we go back beyond the Power of the *Athenians*, we shall even then meet with something considerable of this Island; and this would give occasion to speak of the different Masters that possessed these famous *Cyclades*, among which, *Paros* was not the least considerable.

Perhaps *Sesostris*, that great King of *Egypt*, who called himself King of Kings and Lord of Lords [b], received the Submission of *Paros*, as well as of most of the rest of the *Cyclades*, that is to say, of some other Islands of the *Archipelago* that lie almost in a Circle round the famous *Delos*. The *Phenicians* [c] must have possessed these Islands, since they were the first Masters of the *Grecian Sea*; but it is no easy matter to reconcile *Thucydides* and *Diodorus Siculus* [d], about the time when the *Carians* settled in these Islands. *Thucydides* pretends that *Minos* drove those People out of them; and *Diodorus* on the contrary advances, that they did not so much as

[a] Herod. lib. 8. [b] Βασιλεὺς Βασιλέων, καὶ Δεσπότης Δεσποτῶν. Diod. Sicul. Biblioth. Hist. lib. 1.

[c] Thucyd. lib. 1. [d] Biblioth. Hist. lib. 3.]

go thither till after the *Trojan War*, and that they forced the *Cretans* to leave them. *Stephens* the Geographer affirms, that the *Arcadians* mixed with the *Cretans*, and gave the name of one of their Generals, called *Paros*, to the Island we are now speaking of; for before, it went by that of *Minos*, as *Pliny* observes [a].

According to *Apollodorus* [b], it was in this Island that *Minos* learnt the Death of his Son *Androgeas*, who was killed in *Attica*, where he had distinguished himself at the public Games. That unhappy Father, who was then sacrificing to the Graces at *Paros*, was so struck with Grief, that he threw his Garland to the Earth, and would not play on the Flute. *Eurydemon*, *Chryses*, *Nephalion* and *Philolaus*, other Children of *Minos*, were retired to *Paros*, when *Hercules* passed through it to go in quest of the Girdle of *Hypolita*, Queen of the *Amazons*, by order of *Eurystheus* [c].

It is also certain, that *Paros* did not refuse the Proposals of *Xerxes* Son of *Darius*, when that Prince demanded of the *Grecian* Islands Earth and Water; since of all the Islanders, there were only the Inhabitants of *Melos*, *Siphnos*, and *Seriphos* [d], that would not grant him his Demand. The Inhabitants of the other Islands deserted the *Athenians*, and did not own their Sovereignty till after the Storm was blown over. *Diodorus Siculus* [e] remarks, that they were plundered, in spite of the *Athenian* Fleet appointed to defend them from the Insults of *Alexander* Tyrant of *Pheræa*, who surprised and routed that Armament.

It appears by that famous Monument of *Adulas*, so exactly described by *Cosmos* of *Egypt* and so

[a] Hist. Nat. lib. 4. cap. 12. [b] Biblioth. lib. 3. cap. 14.
[c] Idem Biblioth. lib. 2. cap. 4. [d] Herod. lib. 8.
[e] Biblioth. Hist. lib. 15.

well illustrated by the R. F. *Dom Bernard de Montfaucon* [a], that the *Cyclades*, and consequently *Paros*, were under the dominion of the *Ptolomies*, Kings of *Egypt*: for that Monument, which is of the time of *Ptolomy Evergetes*, the third of the Name, makes mention of those Islands. From the dominion of the *Egyptians*, it fell again into that of the *Athenians*. *Mithridates* [b] for a little while was Master of the *Cyclades*; but being forced to give way to the Good-fortune of *Sylla*, to the Valour of *Lucullus*, and to the Greatness of *Pompey*, as *Florus* expresses it, he retired towards the North. The *Romans* continued quiet Possessors of *Athens* and the *Archipelago*, the Islands of which were erected into a Province, with *Lydia*, *Phrygia*, and *Caria*. This Province was afterwards under a Proconsul, together with the *Hellepont* and *Asia Minor*.

The *Greek Emperors* in their turn were Masters of the *Archipelago*, till *Marco Sanudo*, a noble *Venetian*, was made Duke of *Naxia* by *Henry Emperor* of *Constantinople* [c]. This new Duke united *Paros*, and several other neighbouring Islands, to *Naxos* [d]. *Paros* was dismembred from it by *Florentia Sanudo*, Dutcheß of the *Archipelago*, who gave it as Portion to *Mary* her only Daughter, the Wife of *Gaspar de Sommerive* [e]: this was a great Lord, who afterwards justly pretended to the whole Dutchy of *Naxos*; but he was obliged to take up with *Paros*, being unable to resist *Francis Crispo*, who having caused *Nicholas Carcerio* to be assassinated, entered into possession of the rest of the Dutchy.

Some Years after, *Paros* came into the illustrious Family of *Venier*, by the Marriage of *Francis Venier*, a Noble *Venetian*, with *Florentia de Sommerive*,

[a] Topogr. Christian. de Mundo, lib. 2.

[b] De Bello Mithrid.
Dukes of the *Archipelago*.

[c] 1207.

[d] History of the

[e] Summaripa.

Sister to *Courfin de Sommerive*, to whom she was sole Heiress. *Francis Venier* was Grandfather of that famous *Venier* who yielded the Island of *Paros* to *Barbarossa*, Captain-Bashaw under *Solyman II.* only because he was utterly destitute of Water at *Kephalo* in Fort St. *Anthony*. *Leunclavius* [a] makes mention of a Greek called *James Heraclides* and *Basilicus*, who deduced himself from the Princes of *Wallackia*, and bore the Title of Marquis of *Paros*. The *Wallackians* put him to death in 1563; but it is not probable he ever was in possession of that Island, in regard the *Turks* took it from the *Venetians*.

As to the Castle of *Paros*, or *Parechia*, its Walls are built of nothing but ancient pieces of Marble. Most of the Columns are placed in it long-wise, and shew only their Diameter: some of those that stand upwards, support Corniches of an amazing bigness. On whatever side you cast your eyes, you see nothing but Architraves or Pedestals, mingled with great pieces of Marble, that were formerly employed in nobler Works. To make the Door of a Stable, which usually serves for that of the whole House, they set up two Ends of Corniches, the Moldings of which are admirable: a-cross these they lay a Column to serve for a Lintle, without much minding whether 'tis placed according to Rule, and level, or no. The Natives, who find this Marble ready cut to their hands, put it together as well as they can, and oftentimes whiten it with Lime. As for Inscriptions, they are not hard to be met with round the Town; but they are so mauled, that you can make nothing of them. The *French*, *Venetians*, and *English*, have carried away the best, and they every day break to bits the finest pieces that they find, for the inclosure of their Fields; Frizes, Altars, Basso-Relievos, nothing can escape the Ignorance of the

[a] Supplem. Annal.

Greeks. Wretched Cutters of Saltfellers and Mortars are all you can find here, in the room of those great Sculptors and skilful Architects, who formerly made the Marble of this Island more famous than that of the neighbouring Islands [a]; for this beautiful sort of Stone is no less common at *Naxos* and at *Tinos*, but they wanted Men of Skill to work upon it, and bring into repute.

They carried us three miles from the Castle to see some ancient Quarries, where there is nothing left but a few Trenches all covered with broken Bits and Rubbish of Stone, as fresh as if they had been lately worked in: Mandrake and false Dittany grow plenty about them. The most ancient Quarries are a mile from thence, above the Mill belonging to the Monastery of St. *Minas*. In one of those Quarries is an antique Basso-Relievo, wrought upon the Marble itself, which in that place lies naturally almost perpendicular at the bottom of a great Cavern that now is used for a Sheep-fold, from whence it is probable they got this fine Marble by the Light of Lamps [b]. There is great likelihood that the Mountain where this Cavern stands, is Mount *Marpefus* [c], mentioned by *Servius* and *Stephens* the Geographer.

This Basso-Relievo is four foot long, and its highest part is two foot five inches; the bottom of it is cut level, the top is pretty irregular, because the Performer fitted it to the Figure of the Rock. Tho' this Work has been very ill handled by Time, it nevertheless appears to be a kind of Bacchanal, or if you will a Country-Wedding, containing twenty nine Figures tolerably well designed, but ill put to-

[a] *Paros Marmore nobilis. Plin. Hist. Nat. lib. 4. cap. 12.*

[b] *Lapis Lychnites quoniam ad lucernas in cuniculis cæderetur. Plin. lib. 36. cap. 5. Λίδος λυχνεύς. Ath. Deipn. lib. 5.*

[c] *ΜΑΡΠΕΣΣΑ ὄρος Πάρος ἀφ' ἧς οἱ λίθοι ἐξάγονται. Steph. Marpefos mons est Parie insule. Serv. in Æneid. 6.*

gether. Of twenty of these Figures, which are upon a line, the six biggest are seventeen inches tall; they represent Nymphs dancing a sort of Brawl: there is another sitting on the left hand, that seems to draw back, tho' pressed to dance. Among these Figures appears the Head of a Satyr with a long Beard, that laughs till his sides crack. On the right are placed twelve smaller Figures, which seem to come only to be Spectators. *Bacchus* sits quite o'top of the Basso-Relievo, with Asses Ears, and a huge gundy Gut, surrounded with Figures in several Attitudes; they all seem perfectly merry, especially a Satyr that stands in the front, with Ears and Horns like a Bull. The Heads of this Piece were never finished: 'twas a Whim of some Carver, who diverted himself with loading his Marble, and who wrote at the bottom of his Basso-Relievo,

Α Δ Α Μ Α Σ
Ο Δ Ρ Υ Σ Η Σ
Ν Υ Μ Φ Α Ι Σ.

Adamas Odryses rear'd this Monument to the Girls of the Country. Anciently the Ladies called themselves Nymphs, as *Diodorus Siculus* [a] informs us; and [b] *Barthius* proves pretty plain, that this Name was peculiarly applied to those that were not married.

In a word [c] the Marble of this Island grew so famous, that the best Carvers used no other. *Strabo* had reason to say, that it is an excellent Stone for Statues; and *Pliny* [d] tells us, that it was sent for from *Egypt*, to adorn the Frontispiece of that celebrated Labyrinth, which was counted one of the Wonders of the World. As to Statues, the best Judges a-

[a] Biblioth. Hist. lib. 3. [b] Animad. ad Stat. part 2.

[c] Omnes autem tantum candido marmore usi sunt à Paro insula. *Plin. Hist. Nat. lib. 36. cap. 5.*

[d] Αδείκη πρὸς τὴν μυσημωστυλίαν. *Rer. Georg. lib. 10.*

gree, that the *Italian* Marble is preferable to the *Grecian*. *Pliny* justly affirms, that of [a] *Luna* is much whiter. The *Grecian* Marble has a large crystalline Grain, that gives false Lights, and flies in little bits, if not cautiously managed ; whereas that of *Italy* obeys the Chizzel, being of a much finer and closer Grain.

The Quarry of Marble that is in *Provence* between *Marseilles* and *les Pennes*, seems to be of the same Grain with the *Grecian* Marble: perhaps it would be softer, if they dug to a certain depth. There is also found in those parts a very hard Stone like *Porphyry*, but the Spots of it are pale ; the only way to know the beauties of these Quarries is to open them. Who would ever have thought, that a Representation of *Silenus* [b] would be found in those of *Paros*, had they not gone very deep to discover that Miracle ?

After visiting these Quarries, we went to see the principal parts of the Island. There still remains at *Nausa* or *Agousa* a ruined Fort built in the Sea, on the Remains of which are to be seen the Arms of *Venice*: the other chief Villages are *Costou*, *Lepcbis*, *Marmara*, *Chepido*, and *Dragoula*. These three last Villages are at *Kephalo*, a part of the Island very well known, by means of Fort St. *Anthony*, which *Barbarossa* had not conquer'd, but that the Soldiers in it died of Thirst. *Venier*, the Lord of the Island, who defended it so vigorously, got away to *Venice*, whither he had before sent his Wife and Children. The Fort is demolish'd, and nothing is left but the Monastery of St. *Anthony*. At present they make use of the Marble dug from the Quarries of that part of the Island, and especially from those of *Mar-*

[a] *Plin. ibid. The Quarries of Massa and Carara are thought to be the same.*

[b] *In Pariorum lapidicinis mirabile proditur gleba lapidis unius, cuneis dividendum soluta, imaginem Sileni intus extitisse. Plin. Hist. Nat. lib. 3. cap. 5.*

maras, whence they carry it in Boats to *Parechia*; whereas that of the ancient Quarries can go thither only by Land-Carriage, which is very scarce in the Islands.

Pliny [a] very well fixes the Bigness of the Island *Paros*, in saying it is but half as large as *Naxos*, which he reckons 75 Miles round: by this Reckoning, *Paros* must be but 36 or 37, the usual Measure of the Natives. They suppose it to contain about 1500 Families, commonly tax'd at 4500 Crowns Capitation; but in 1700, they forced them to pay 6000, and 7000 for the Land-Tax. Indeed this Island is well cultivated; they feed abundance of Flocks: their Trade consists in Corn, Barley, Wine, Pulse, Sefamum, Calicoes. Before the *Candian* War, they gather'd a great deal of Oil; but the *Venetian* Army burnt all the Olive-Trees of *Paros*, in nine or ten Years that it continu'd there. This Island is so well stock'd with Partridges and wild Pigeons, that we bought three Partridges and two Wood-Pigeons for eighteen Pence. Their Butchers-Meat is good, and they do not want for Hogs; they have here, as in the rest of the Islands, excellent little [b] Mutton, which they feed in their Houses with Bread and Fruits. Their Melons are perfectly delicious; but they have no opportunity of eating them when the *Turkish* Army is among them: for they in a few days consume all the Fruits of the *Archipelago*.

At *Paros* we saw it rain for the first time since we left *France*. The Earth was so parch'd, that it required a little Deluge to allay its Thirst. The Cotton, the Vines, and the Fig-trees would be quite burnt up, were it not for the Dews, which are so abundant, that our great Coats were dripping wet with them, when we lay in the Fields, or in Boats,

[a] Hist. Nat. lib. 4. cap. 12.

[b] Brouffins.

which

which we were often drove to do, in passing from one Island to another. To set out in a Calm, won't save you: as they have no Compass, you are forced to put in at the first Lee-shore, when a brisk Gale begins to blow.

The Cadi, the Consuls of *France*, *England*, and *Holland*, reside at *Parechia*, where two Consuls are chosen every Year: the Office of Cadi, and that of Vaivode, when we were there, were exercis'd by *Constantachi Condili*, the richest *Greek* in the Island, Brother of *Miquelachi Condili*, Consul of *France*: it is a mark of great Elegance among the *Greeks* to have their Names terminate in *achi* [a]. They say, *Constantachi*, *Miquelachi*, *Janachi*, instead of *Constantine*, *Michael*, *John*; and in this Island they speak with more propriety than in the rest of the *Archipelago*.

The Inhabitants of *Paros* have always been accounted People of good Sense, and the *Greeks* of the neighbouring Islands often make them Arbitrators of their Disputes. This puts me in mind of the Choice the *Milesians* formerly made of some wise *Parians* [b], to put their City, which was ruin'd by Parties, into a Form of Government: those *Parians* review'd the Country of *Miletus*, and named to the Magistracy those whose Lands were best cultivated; reasonably concluding, that they who took due care of their own Estates, would not neglect the Affairs of the Publick.

St. *Mary's* is the best Port in the Island; the greatest Fleet may anchor there with safety, and more conveniently than in that of *Agoufa*, which is close to it. The Port of *Parechia* is fit only for Small-Craft: they have a mighty esteem for that

[a] They say *Petrachi*, *Antonachi*, *Dimitrachi*, *Nicolachi*, *Gourjachi*, *Stephanachi*, *Philippachi*, *Franciscachi*; instead of *Peter*, *Anthony*, *Demetrius*, *Nicholas*, *George*, *Stephen*, *Philip*, *Francis*.
[b] Herod. lib. 5.

of *Drio* [a], where the *Turkish* Fleet generally casts anchor. The Road of *Drio*, which is on the Western part of the Island, leaves *Naxia* to the East, and *Nio* to the South. The most Easterly of the two Rocks that lie in the middle of this Road, is not above 500 paces long, and the other is almost 800: here the Fleets have good Mooring, and the South-West is the Wind that blows into the Road. Opposite to this latter Rock, in a Plain at the foot of a little Hill, runs a fine Stream, issuing from four Springs not above eight or ten paces one from the other: these Springs first form a little Stream divided into three Gutters, where the *Turks* have within these few Years cut Cisterns for Bathing and making their Ablutions; these Gutters run down into the Sea, and when the Ships water, they flow into the Casks in the Boats, by means of Pipes made of boil'd Leather, which they call *Hand Leathers*.

The *Panagia* or *Madona*, which stands out of the City of *Parechia*, is the largest and handsomest Church in the *Archipelago*: this is no very great Commendation; its Light is good, and the Arches of the Roofs are tolerably beautiful: but as the Columns were taken out of the Ruins of the City, and are of different Orders and Models, the whole is sadly mismatched. The great Dome on the outside has the form of the Helm of a *Lembick*: the Sculpture of the Frontispiece is execrable, and the Painting of the Choir very coarse. The *Greeks* call this Church *Catapoliani* [b]. It is not at all probable, that it was built upon the Ruins of that magnificent Church dedicated to the Virgin, described by *Baronius* [c]. That was in the midst of a great Forest, which was the Retreat of St. *Theoëtista*, the Patroness of the Island; and *Catapoliani* is at the

[a] Or Treou.

[b] Καταπολίανη.

[c] Ad Ann. 902.

Gate of *Parechia*, that is, of the ancient City of *Paros*, on the Sea-shore.

The Convent of *French* Capuchins, which is on the right hand as you go to this Church, is very well built; its Church is pretty, and its Garden agreeable: there are but two Fathers in it, who live upon Alms, and teach *Greek* and *Italian*. It is the Rendezvous and Comfort of the *Latins*, who are but very few in this Island.

Among the Chapels in the Town, *St. Helena's* is much esteem'd; indeed it is a very great pity, that the *Parian* Marble, formerly so great an Ornament to *Greece*, should be so ill apply'd. Nothing can be more ridiculous than to see poor Plates of Earthen Ware inlaid in that beautiful Stone, instead of Sculpture, to adorn the Frontispieces of their Chapels: 'tis like setting a Flint Stone in Gold. They reckon no less than sixteen Monasteries in *Paros*, viz.

St. Minas the Martyr, the biggest Convent in the Island, tho' it has but two Caloyers; 'Αγίος Μήνας.

St. Michael the Archangel, 'Αγίος Ταξίαρχης.

The Convent of the *Apostles*, 'Αγίοι Απόστολοι.

Our Lady of the Lake, Παναγία Λαγογαζέρο.

St. John the Rainy, 'Αγίος Ιωάννης Καύρεχα.

St. George of the Gooseberries, a Fruit pretty rare in the East; 'Αγίος Γεωργίος Μέρελι.

St. Andrew, 'Αγίος Ανδρέας.

St. Anthony, 'Αγίος Αντωνίος.

The *Holy Solitude*, 'Αγία Μόνη.

Our Lady of all *Foresight*, Παναγία Σεικαριανή.

St. John Adrian, 'Αγίος Ιωάννης Αδριανί.

St. Cyriac, or St. Dominic, 'Αγίος Κυριακός.

St. John of the Seven Fountains, 'Αγίος Ιωάννης επτά-
 Γείσης.

Our Lady of the *Unwholesom Place*, Παναγία Τοπα-
 φάνα.

St.

St. *Noirmantinus*, the Hermit of Mount *Sinai*,
 Ἅγιος Καραλῶς.

The *Monastery of Christ*, Ὁ Χριστός.

Archilochus [a], the famous Author of Iambick Verses, distinguish'd himself among the Great Men of *Paros*. *Horace* was in the right to say that *Rage* inspired that Poet [b]: his Verses were so biting, that *Lycambas* [c], his Antagonist, was such a Fool as to hang himself for despair. *Archilochus* lived in the time of *Gyges* King of *Lydia*, and was Contemporary with *Romulus*.

We are at a loss for the Name of an excellent Man of that Island, who was the Author of the noblest Monument of Chronology that is in the World [d], which is now to be seen in the *Sheldonian* Theatre at *Oxford*: upon this piece of Marble, which *M. de Peiresc* [e] purchas'd in the *Levant*, with several others, that fell into the hands of the Earl of *Arundel*, are engraved the most noted *Greek* Epochas from the Reign of *Cecrops*, the Founder of the *Athenian* Monarchy, to *Diognetes* the Magistrate; that is to say, the Course of 1318 Years. Bishop *Usher* believes that this Chronology was written 263 Years before Christ.

This Marble, which could not be corrupted like a Manuscript, informs us of the Time of the Foundation of the most famous Cities of *Greece*, and the Age of the greatest Men that were Ornaments of that Nation. For instance, by this we know that *Hesiod* lived 27 Years before *Homer*, and that *Sappho* wrote not till about 200 Years after that Poet. These Marbles fix the Magistrates [f] of *Athens*,

[a] Strab. Rer. Geog. lib. 10.

[b] Archilochum proprio rabies armavit Iambo. *Horat. de Arte Poet.*

[c] Tincta Lycambeo sanguine tela madent. *Ovid. in Ibin.*

[d] Herod. lib. 1. [e] Gassend. in vita Peiresc.

[f] Ὁ Ἄρχος.

and are of vast help to us in the Wars of those Times: but this is not a proper place to enter into these Particulars; it is our business now to relate our Passage into the Island of *Naxia*, known to the Ancients by the Name of *Naxos*.

We arrived there the seventh of September, in less than two hours; for *NAXIA* [a]. the Passage from Port *Agoufa* (which is at the North Point of *Paros*) is but nine miles over, and the Canal, in a direct line, is but six miles broad: so that *Pliny* [b] has very well settled the distance between these two Islands at 7 miles 500 paces. *Naxia* is a Corruption of *Naxos*: every body knows that the Greek Tongue has undergone great Changes in the Decadence of the Empire. The word *Naxia* is to be found in *John Cameniatus*, who wrote of the taking of *Theſſalonica* [c] by the *Saracens*: he was taken and carry'd to *Candia* with the other Slaves [d]. The Fleet of the *Saracens*, in which they were, anchored at *Naxia*, says he, to exact the accustom'd Tribute; but it suffer'd very much in the Port of the Fishpond [e], which is now called the Port of the Saltpits, to the right of the Gate of the Castle. They still catch abundance of Mulletts and Eels in this Port, by means of certain Hurdles of Reeds fasten'd together: these Hurdles fold like our Skreens, and are so ordered, that the Fish which get into them at holes left on purpose, cannot disengage themselves. They make use of Machines like these [f], but much bigger and better-contrived, in the Canal of *Martignes* in *Provence*: the Invention is very ancient. The *Ichthyophagi* of *Babylonia* applied themselves to this kind of Fish-

[a] ΝΑΞΟΣ, NAXUS. [b] Hist. Nat. lib. 4. cap. 12.

[c] De Excidio Theſſalon. [d] Ann. 904.

[e] Τὸ Ζυττάριον. [f] Bourdigous.

ing [a], and without trouble caught more Fish than they knew how to dispose of. These Hurdles last a long while, and are very portable, like those which we use as Pens for Sheep.

The Fishery of *Naxia*, the Customs, and the Saltpits of the Town, are farm'd but at 800 Crowns: accordingly you may have twelve or fifteen Measures of Salt for a Crown, and each [b] Measure weighs 120 *French* Pounds. The Port of the Saltpits is not fit for large Vessels, no more than the other Ports of the Island, which are all open to the North or [c] South-East: their Names are *Calados*, *Panormo*, *St. John Triangata*, *Filolimnarez*, *Potamides*, and *Apollona*, which perhaps retains that Name from the Temple of *Apollo*, which the *Athenians* built at the point of *Naxos*, opposite to the Island of *Delos*. We must have a care not to confound the Island of *Naxos*, as [d] *M. Spon* has done, with a Town of the same Name in *Sicily*; where, according to [e] *Thucydides*, the People of the Island *Eubœa* rais'd an Altar to *Apollo*.

Naxos, tho' without Ports, was a very flourishing [f] Republick, and commanded the Sea, at the time when the *Persians* pass'd into the *Archipelago*. It is true, they were in possession of the Islands of *Paros* and *Andros*, whose Ports are excellent for the Reception and Entertainment of the greatest Fleets. [g] *Aristagoras*, Governour of *Miletus* in *Ionia*, laid a design to surprize *Naxos*, under pretence of restoring the greatest Lords in the Island, who being driven out by the Populace, had taken refuge with him. *Darius* King of *Persia* furnish'd him not only with Troops for landing, but

[a] Diod. Sicul. Biblioth. Hist. lib. 3.

[b] Mogis. [c] Siroc. [d] Voyage, Tom. 3.

[e] Lib. 6. [f] Georg. Syncell. Σύγκελλος, in eadem cella habitans. Assistant of the Patriarch. [g] Herod. also

also with a Fleet of two hundred Ships. The *Naxiotes* being secretly forewarn'd by *Magabates*, the General of the *Persians*, with whom *Aristagoras* happened to fall out, prepared a warm Reception for him. He was forced to draw off, after a Siege of four months: and all the Service he could do the Islanders that had retired to *Miletus*, was to obtain leave to build them a Town at *Naxos*, to cover them from the Insults of the People.

The *Persians* made a second Descent upon this Island, when they ravaged the *Archipelago*. [a] *Datis* and *Artaphernes* meeting with no resistance, burnt the very Temples, and carry'd off a vast number of Prisoners. *Naxos* recover'd it self from this Loss, and [b] sent four Ships of War to that powerful *Grecian* Fleet, which beat that of *Xerxes* at [c] *Salamin*, in the Gulph of *Athens*. The Remembrance of the Mischiefs the *Persians* had done to *Naxos*, and the Fear of provoking them to new ones, obliged the People to declare for the *Asiatics*: but the Officers of the Island were of a contrary Opinion, and carry'd the Ships which they commanded, to join the *Grecian* Fleet, by order of *Democritus*, the most potent of the Citizens of *Naxos*. *Diodorus Siculus* [d] informs us, that the *Naxiotes* gave great proofs of Valour at the Battle of *Platea*, where *Mardonius*, another *Persian* General, was defeated by *Pausanias* [e]. Mean while the Allies having given the Command of the Army to the *Athenians*, these latter declared War against the *Naxiotes*, to punish the Favourers of the *Persians*. The City therefore was besieged, and forced to capitulate with its primitive Masters; for *Herodotus* [f], who places *Naxos* in the District of *Ionia*, and calls it the happiest of Islands, makes it

[a] Herod. lib. 6. [b] Idem, lib. 8. [c] Colouri.

[d] Biblioth. Hist. lib. 5.

[e] Thucyd. lib. 1. [f] Lib. 7.

an *Athenian* Colony [a]; and relates that *Pisistratus* had in his turn been in possession of it [b].

These are the most remarkable Events that happen'd to the Island of *Naxos* in the polite Times of *Greece*. If we search into remoter Antiquity, we find in *Diodorus Siculus* [b] and *Pausanias* the Origin of the first People that settled there. *Butes*, the Son of *Boreas* King of *Thrace*, having attempted to surprize his Brother *Lycurgus* in an Ambush, was by his Father's Order obliged to leave the Country with his Accomplices: their Good-fortune brought them to the Round Island [d], for so they named this we are now speaking of. As the *Thracians* found in it few or no Women, and most of the Islands of the *Archipelago* uninhabited, they made some Irruptions upon the Continent, whence they brought off Women, among whom was *Iphimedia* the Wife of King *Aloeus*, and his Daughter *Pancratis*. That King, enraged at such an Injury, commanded his Sons *Otus* and *Epbialtes* to revenge him: they beat the *Thracians*, and made themselves masters of the Round Island, which they named *Dia*. These Princes some time afterwards kill'd each other in Combat, as *Pausanias* says [e]; or were kill'd by *Apollo*, according to *Homer* and *Pindar*: thus the *Thracians* remain'd quiet Possessors of the Island, till a great Drowth constrain'd them to leave it, above two hundred Years after their Settlement. It was afterwards held by the *Carians* [f]; and their King *Naxios* or *Naxos*, according to *Stephens* the Geographer, gave it his own Name. He was succeeded by his Son *Leucippus*, the Father of *Smardius*, in whose Reign *Theseus* returning from *Crete* with *Ariadne*, landed in the Island, where he

[g] Ἡ Νάξος εὐδαιμονίᾳ τῶν νήσων. Herod. lib. 5.

[b] Idem, lib. 1. [c] Diod. Sic. Biblioth. Hist. 1. 5.

[d] ΣΤΡΟΠΤΥΛΗ. [e] Lib, 9.

[f] Ἀπὸ τῆς Νάξου Καζῶν ἡγούμενος, Steph.

left his Mistress to *Bacchus*, whose Menaces had terribly frighten'd him in a Dream.

The Inhabitants of *Naxos* pretended that that God was brought up among them, and that this Honour had procured them all manner of Felicity. Others believed that *Jupiter* had intrusted him with *Mercury*, to be educated in the Cave of *Nyssa* on the Coasts of *Phœnicia*, on that side that comes nearest to *Nile*: from whence *Bacchus* was call'd *Dionysius* [a]. This is not a proper place to disentangle the Story of *Bacchus*. *Diodorus Siculus* relates, that there were three of them, to whom we are obliged not only for the Cultivation of Fruits, but also for the Invention of Wine, and for that of Beer, which one of them brought into use in favour of such Nations as could not raise Vineyards in their own Country.

The famous Epochæ that the same Author [b] has preserv'd us relating to the overflowing of the *Pontus Euxinus* into the Grecian Sea, gives us great light into most of the Adventures that happen'd in some of those Islands. That Epochæ at least discovers to us the Foundation of many Fables that have been publish'd of them: it will not be improper to mention it here by the way, that the Readers may not wonder at certain things which we shall speak of in our Description of the other Islands. *Diodorus* then assures us, that the Inhabitants of the Island of *Samothrace* [c] had not forgot the prodigious Alterations made in the *Archipelago* by the Overflows of *Pontus Euxinus*, which of a great Lake that it was before, became at last a considerable Sea by the Concourse of the many Rivers that disgorge into it: these Overflows laid the *Archipelago* under water, destroyed almost all the Inhabitants, and re-

[a] Ἀπὸ Διὸς καὶ Νύκτος. Diod. Sic. Biblioth. Hist. lib. 4. & alibi. [b] Idem Biblioth. lib. 5. [c] Sanmandraki.

duced those of the highest Islands to the necessity of climbing up to the tops of the Mountains. How many large Islands were then split into divers pieces, if we may use that Expression? Was there not reason after this, for looking on these Islands as a new World, that could not be peopled but in process of time? Is it at all surprizing, that the Historians and Poets should publish so many strange Adventures, that happen'd in those Islands in proportion as People of Courage left the Continent to go to view them? Is it any wonder that *Pliny*, the Epitomizer of so many Books now lost, should speak of certain Changes incredible to those that do not reflect upon what has happen'd in the Universe during so many Ages? What we have farther to say of *Naxia*, is less remote from our Age.

During the *Peloponnesian* War [a], this Island declared for *Athens*, with the other Islands of the *Ægean* Sea, except *Milo* and [b] *Thera*. *Naxos* afterwards fell into the hands of the *Romans*: after the Battel of *Philippi* [c], *Mark Anthony* gave it to the *Rhodians*; but took it from them again some time afterwards, because their Government was too rigorous. It was under the dominion of the *Roman*, and afterwards of the *Greek* Emperors, till the taking of *Constantinople* by the *French* and the *Venetians* [d]; for three years after that great Revolution, as the *French* pursu'd their Conquests of the Provinces and Places upon the Continent, under the Emperor *Henry*, the *Venetians* being masters of the Sea [e], gave permission to such Subjects of the Republick as would fit out Ships, to possess themselves of the Islands of the *Archipelago*, and other maritime Places, upon condition that the Acquirers [f] of them did

[a] Thucyd. lib. 2. [b] Santorin. [c] Appian. lib. 5.

[d] 1207. [e] Flav. Blond. Breviar. Rer. Venet.

[f] Du Cange Hist. des Emp. de Constant. lib. 2.

homage to those to whom they belong'd, according to the Partition made between the *French* and *Venetians*. *Marco Sanudo* then got possession of *Naxia* [a], *Paros*, *Antiparos*, *Milo*, *Argentiere*, *Siphanto*, *Policandro*, *Naxio*, *Nio*, and *Santorini*. The Emperor *Henry* erected *Naxia* into a Dutchy, and gave *Sanudo* the Title of Duke of the *Archipelago*, and Prince of the Empire. *F. Sauger*, a Jesuit Missionary very much esteem'd in the *Levant* by the name of *F. Robert*, has happily clear'd up the Succession of the Dukes from *Marco Sanudo* to *James Crispo*, the 21st and last Duke of the *Archipelago*, who was outed by the *Turks* under *Selim II.* and died of Grief at *Venice*. His Father *John Crispo* had enter'd into an Engagement some years before, to pay *Solyman II.* a Tribute of six thousand Crowns in Gold, when *Barbarossa* made his Descent upon the Island, and plunder'd it. Thus ended the Sovereignty of the *Archipelago*, after having been above three hundred Years [b] in the hands of *Latin* Princes. A long while before, the Island had been ravaged by *Homur* a *Mahometan* Prince, Contemporary with *John Paleologus*, and Master of *Smyrna* and the Coast of *Ionis*.

Tho' this Island is one of the most agreeable in the whole *Archipelago*, yet to us it seem'd fitter to inspire Grief than Joy: you must traverse it all over to find out the fine parts of it, which are the *Campo de Naxia*, the Plains of *Angarez*, of *Carchi*, of *Sangri*, of *Sideropetra*, of *Potamides*, of *Livadia*, the Valleys of *Melanes* and of *Perato*. The whole Island is cover'd with Orange, Olive, Lemon, Cedar, Citron, Pomegranate, Fig, and Mulberry-Trees; it has also a great many Streams and Springs. [c] The Ancients were not in the wrong, when

[a] History of the Dukes of the *Archipelago*.

[b] *Ducas Hist. Byzant. cap. 7.*

[c] *Μικρά λέγεται Σικελία. Agathem. lib. 1. cap. 5.*

they call'd it *Little Sicily*. *Archilochus* in *Athenæus* compares [*a*] the Wine of *Naxos* to the Nectar of the Gods. There is a [*b*] Medal of *Septimius Severus*, on the Reverse whereof *Bacchus* is represented holding in his Right Hand a Goblet, and a *Thyrſus* in his left. They drink excellent Wine at *Naxia* to this day: the *Naxiotes*, who are the true Children of *Bacchus*, cultivate the Vine very well, tho' they let it run along the ground eight or nine foot from the Trunk; which is the occasion that in great Heats the Sun dries the Grapes too much, and they are more easily rotted by the Rain than at *Santorini*, where the Vine-Stumps grow like Shrubs.

Stephens the Geographer relates two Fables out of *Asclepiades*, which shew the Goodness of this Island. It is given out, says he, that the Women are brought to bed at the end of eight Months, and that there flows a Spring of Wine in that Island: this Wine no doubt got it the name of *Dionysias* [*c*], which *Pliny* mentions. That Author allows *Naxos* to be no more than 75 miles about; but the Inhabitants say 'tis 100. Its Form is almost oval, and ends in two points, one looking towards *Nio*, and the other pointing between *Mycone* and *Nicaria*.

Tho' there is no port at *Naxia* that is likely to draw a great Trade, yet they carry on a considerable Traffick in Barley, Wine, Figs, Cotton, Silk, Flax, Cheese, Salt, Oxen, Sheep, Mules, Emerils and Oil: they burn only Mastick Oil, tho' for a Crown you may have eight Oques of Olive-Oil. Their Mastick-Trees are loaded with a prodigious quantity of Seed, which when it is ripe they set to concoct, and press some days afterwards: this

[*a*] *Deipn. lib. 1.* [*b*] Legend. ΝΑΞΙΩΝ.

[*c*] Mox *Dionysiada à vinearum fertilitate appellarunt. Plin. Hist. Nat. lib. 4. cap. 12.*

Oil is good against a Looseness, the Whites, the Gonorrhea, the Colick: they anoint with it, in the falling of the Anus. [a] *Dioscorides* recommends it for cutaneous Distempers. The Laudanum gather'd in this Island is fit for nothing but the Use of the Inhabitants; it is full of Dirt, Goats-hair, and Wool: for they do not take the pains to get it with Whips, as they do in *Candia*; they only cut off the Wool and Hair of such Animals as have rubb'd against the Bushes of that sort of Cistus which we have described before, and which is very common at *Naxia*. [b] *Herodotus* and [c] *Dioscorides* mention this way of gathering Laudanum. Wood and Coal, which are things very rare in the other Islands, are in great plenty in this. The People eat well; Hares and Partridges are extremely cheap; they catch their Partridges in wooden Traps, or else by means of an Ass, under the belly of which a Peasant hides himself, and so drives them into the Nets.

It is probable the City of *Naxia* [d], the Capital of this Country, was built upon the Ruins of some ancient City of the same name, which *Ptolemy* seems to have mention'd. The Castle situated on the most elevated part of the Town, was the Work of *Marco Sanudo*, the first Duke of the *Archipelago*: it is a Circuit flank'd with great Towers, within which stands a very large square one, whose Walls are very thick, and which was properly the Palace of the Dukes. The Descendants of the *Latin* Gentlemen that settled in the Island under those Princes, are still in possession of the Scite of this Castle. The *Greeks*, who are much more numerous, enjoy all from the Castle down to the Sea. The Enmity between the *Greek* and *Latin* Gentry, is irreconcilable: the *Latins* would rather make

[a] Lib. 1. c. 50.

[b] Lib. 3.

[c] Lib. 1. c. 128.

[d] Νάξος ἢ Νήσος.

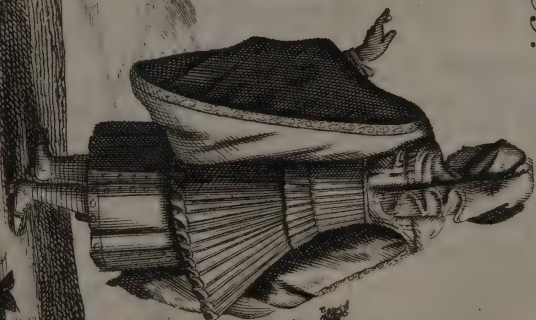
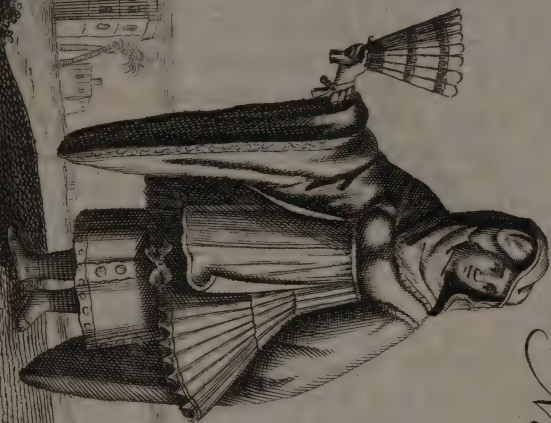
Ptol. Georg. lib. 3. cap. 15.

Alliance with the meanest Peasant, than marry *Greek Ladies*; which made them procure from *Rome* a Dispensation to intermarry with their Cousin-Germans. The *Turks* use all these Gentlemen, of both sorts, just alike. At the arrival of the meanest Bey of a Galliot, neither *Latins* nor *Greeks* ever dare appear but in red Caps, like the common Galley-Slaves, and tremble before the pettiest Officer. As soon as ever the *Turks* are withdrawn, the *Naxian* Nobility resume their former Haughtiness: nothing is to be seen but Caps of Velvet, nor to be heard of but Tables of Genealogy; some deduce themselves from the *Paleologi* or *Comnenii*; others from the *Justiniani*, the *Grimaldi*, the *Summaripa's*.

The Grand Signior never need to fear any Rebellion in this Island: the moment a *Latin* stirs, the *Greeks* give notice to the Cadi; and if a *Greek* opens his mouth, the Cadi knows what he meant to say before he has shut it. The Ladies here are most ridiculously vain; you shall see them return from the Country after Vintage, with a Train of thirty or forty Women, half on foot and half upon Asses; one carries upon her head a Napkin or two made of Cotton, or a Petticoat of her Mistress's; the other marches along, holding in her hand a Pair of Stockings, a stone Kettle, or a few Earthen Plates: all the Furniture of the House is set to view, and the Mistress sorrily mounted, makes her Entry into the City in a kind of Triumph at the head of this Procession. The Children are in the middle of the Cavalcade, and the Husband usually brings up the Rear. The *Latin Ladies* sometimes dress after the *Venetian* manner; the Habit of the *Greek Ladies* here differs a little from that of the Women of *Milo*: we shall mention all their Clothes, in our Description of the Dress of those of *Mycone*.

To come to something more serious: There are two Archbishops in *Naxia*, one *Greek*, and another
Latin;

*Women of the Island of
Narros.*



Latin; the *Latin* one is very easy in his Circumstances, and is named by the Pope: his Church, which is call'd the Metropolitan, was built and endow'd by the first Duke of the Island; and accordingly the Chapter consists of six Canons, a Dean, a Chanter, a Provost and a Treasurer, besides nine or ten assistant Priests, that make up the rest of the Clergy.

The Jesuits have their Residence near the Ducal Tower; they generally are seven or eight Priests, not only employ'd in educating the Youth, but also in performing Missions into the other Islands of the *Archipelago*, which they do with a great deal of Zeal. The Capuchins have also a Settlement at *Naxia*, and apply themselves no less ardently and successfully to the Instruction of the Christians. The House of the Cordeliers is without the Town; but there are only one Priest and one Lay-Brother that lodge in the ancient Monastery of St. *Anthony*, which was formerly erected into a Commandery of *Rhodes* [a], and given to the Knights by the Dukes *Frances Crispo*.

Physick is practis'd by all these Religious. The Jesuits and Capuchins have very good Apothecaries Shops. The Cordeliers set up for the Trade as well as the rest: their Superior was Surgeon-Major to the *Venetian* Army during the last War, and got himself naturaliz'd at *Venice*, that he might be Master of his Convent, which is dependent on that Republick, tho' it is in the Dominions of the *Turks*. These are the Doctors that compose the Faculty of Physick at *Naxia*; they are all *French*, and yet agree together very indifferently.

The [b] Country-House belonging to the Jesuits is pretty enough, considering it is among a People that know nothing at all of Building. The *Greeks*, who can but just make a shift to place a Ladder on

[a] Bosius Hist. des Cheval.

[b] Calamitia.

the Outside of their Houses, to get up to the first Story, admire the Staircase of this, which is within: this exceeds the Conception of their Architects. We admired their Gardens and Orchards: their Fields stretch quite to the Valley of *Melanez*, which is one of the most agreeable Places in the whole Island.

The *Greek Archblshop* of *Naxia* is very rich; *Paros* and *Antiparos* are dependent upon him in Spiritual Matters: he hath in the Town 35 Priests, or Sacred Monks, that are under his Direction. Here follow the Names of his principal Churches.

The *Metropolitan*, Ἡ Μητρόπολις.

Two Churches call'd by the name of *Christ*, Ὁ Χριστός.

The Church of the *Cross*, Ὁ Σταυρός.

Our Lady the *Merciful*, Παναγία Ελεῖσα.

Our Lady *Protectress* of the *Island*, Παναγία Πανδύνα.

St. *John the Evangelist*, Ἅγιος Ἰωάννης Θεολόγος.

St. *Demetrius*, Ἅγιος Δημήτριος.

St. *Pantaleon*, or the *Great Alms-giver*, Ἅγιος Παντελεήμων.

Two Churches call'd St. *Veneranda*, Παράσκειη.

St. *John Baptist*, Ἅγιος Ἰωάννης Προδρόμος.

St. *Michael the Archangel*, Ἅγιος Ταξίαρχης.

St. *Elijah*, Ἅγιος Ἡλίας.

The Church of the *Favourite* of *God*, Ἅγιος Θεοπέτρας.

St. *Theodosia*, Ἅγία Θεοδοσία.

St. *Dominica*, Ἅγία Κυριακή.

St. *Anastasia*, Ἅγία Αναστάσια.

St. *Catbarina*, Ἅγία Καθαρίνα.

The *Annunciade*, Ἐυαγγελίστρα.

The chief Monasteries in the Island are.

The *Virgin of Publication*, Παναγία Φαναρισμένη.

The most *Elevated Virgin*, Παναγία Υψηλότερα.

The

Description of the Island of Naxia. 233

The Holy Ghost, Κύριος ἀσώματος.

St. John Give-Light, Ἅγιος Ἰωάννης Φωτοδότης.

The Convent of Good Instruction, Καλοετήσια.

That of the Cross, Ὁ Σταυρὸς.

That of St. Michael, Ὁ Ταξίαρχης.

The Villages of the Islands are,

<i>Comiaqui,</i>	<i>Couchoucherado,</i>
<i>Votri,</i>	<i>Gizamos,</i>
<i>Scados,</i>	<i>Damala,</i>
<i>Cbecrez,</i>	<i>Melanex,</i>
<i>Apano Sangri,</i>	<i>Cabonez,</i>
<i>Cato Sangri,</i>	<i>Cournocorio,</i>
<i>Cberamoti,</i>	<i>Engarez,</i>
<i>Siphones,</i>	<i>Danaio,</i>
<i>Moni,</i>	<i>Tripodez,</i>
<i>Perato,</i>	<i>Apano Lagadia,</i>
<i>Caloxylo,</i>	<i>Cato Lagadia,</i>
<i>Charami,</i>	<i>Metocbi,</i>
<i>Filoti,</i>	<i>Pyrgos,</i>
<i>Damariona,</i>	<i>Apano Potamia,</i>
<i>Vourvouria,</i>	<i>Cato Potamia,</i>
<i>Carchi,</i>	<i>Aitelini,</i>
<i>Acadimi,</i>	<i>Vazokilotisa,</i>
<i>Mognitia,</i>	<i>St. Eleutherius, the Castle</i>
<i>Kinidaro,</i>	<i>of which is call'd Fa-</i>
<i>Aiolas,</i>	<i>souilla.</i>
<i>Scalaria, where the Pots</i>	
<i>are made;</i>	

These Villages are not all very populous; the Jesuits assur'd us, there were not above 8000 Souls in the Island. In 1700, the Inhabitants paid 5000 Crowns Capitation, and 5500 Crowns Land-Tax. They every Year in the City elect six Administrators. At the time when we were there, the Cadi was not accompany'd with more than seven or eight Turkish Families, and the Vaivode was another Turk deputed by a Bey of a Galley of Scios.

The

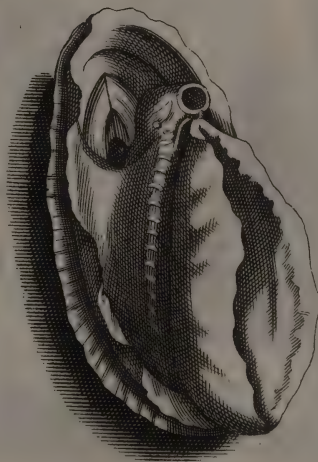
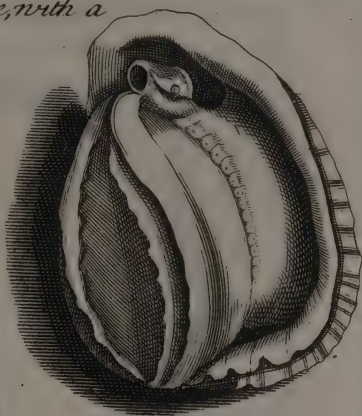
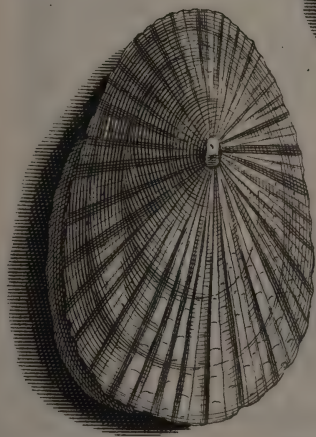
The Gentlemen of *Naxia* keep wholly in the Country in their Castles, which are pretty handsom square Houses, and visit one another but very rarely: Hunting is most of their Employment. When a Friend comes to see them, they order one of their Servants to drive the first Hog or Calf he can light of into their Grounds: these Animals thus caught straying, as they call it, in their Territories, are confiscated, and put to death according to the Custom of the Country; and they feast upon his Carcass. *Pliki* is a part of the Island where they say there are Stags: the Trees are not very tall; we saw none but Cedars with Cypress-Leaves [a].

About a Musket-shot from the Island, near the Castle, rises out a little Rock, on which is to be seen a very beautiful Gate of Marble, among some large pieces of the same Stone, and some bits of Granate-Stone; the *Turks* and Christians have carried away the rest: they say these are the Ruins of the Palace of *Bacchus*; but it is much more likely they are the Fragments of the Temple of that God. This Gate, which consists but of three pieces of white Marble, is remarkably noble in its Simplicity: two pieces form the Mounters, and the third the Lintel; the Threshold was of three pieces, the middlemost of which is gone. The Gate in the clear is eighteen foot high, and eleven foot three inches broad: the Lintel is four foot thick; the Mounters are three foot and a half broad, and four foot thick. All these pieces were cramp'd with Copper; for bits of that Metal are to be found among the Ruins.

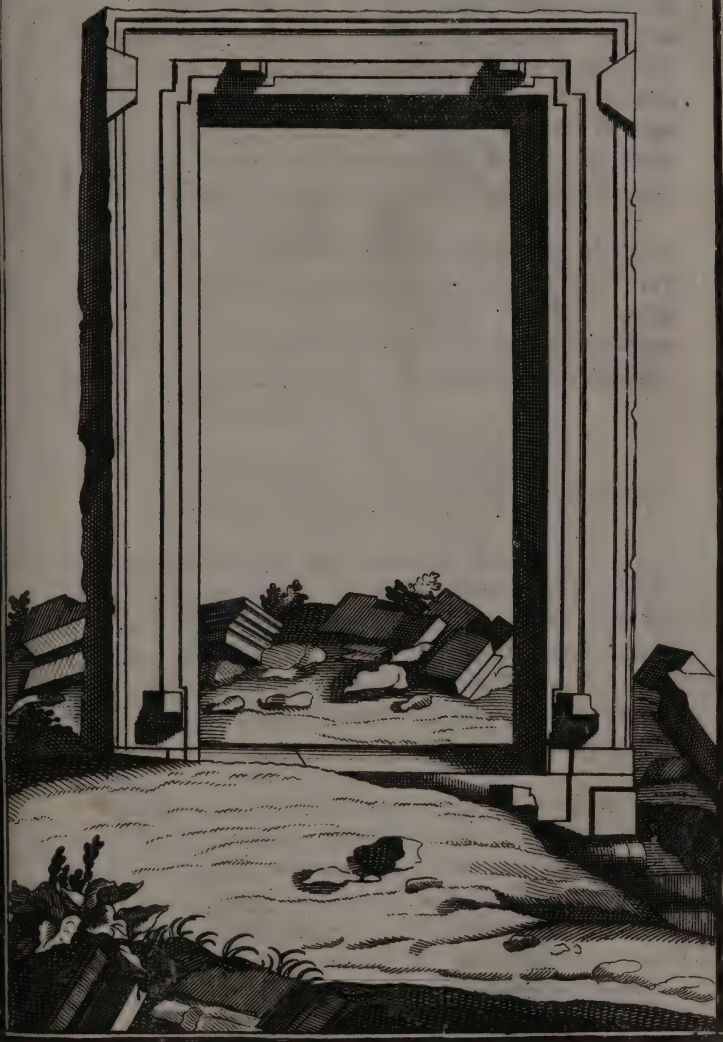
Zia [b], which is the highest Mountain in the Island, signifies the Mount of *Jupiter*, and has retain'd the name of *Dia*, which was formerly that

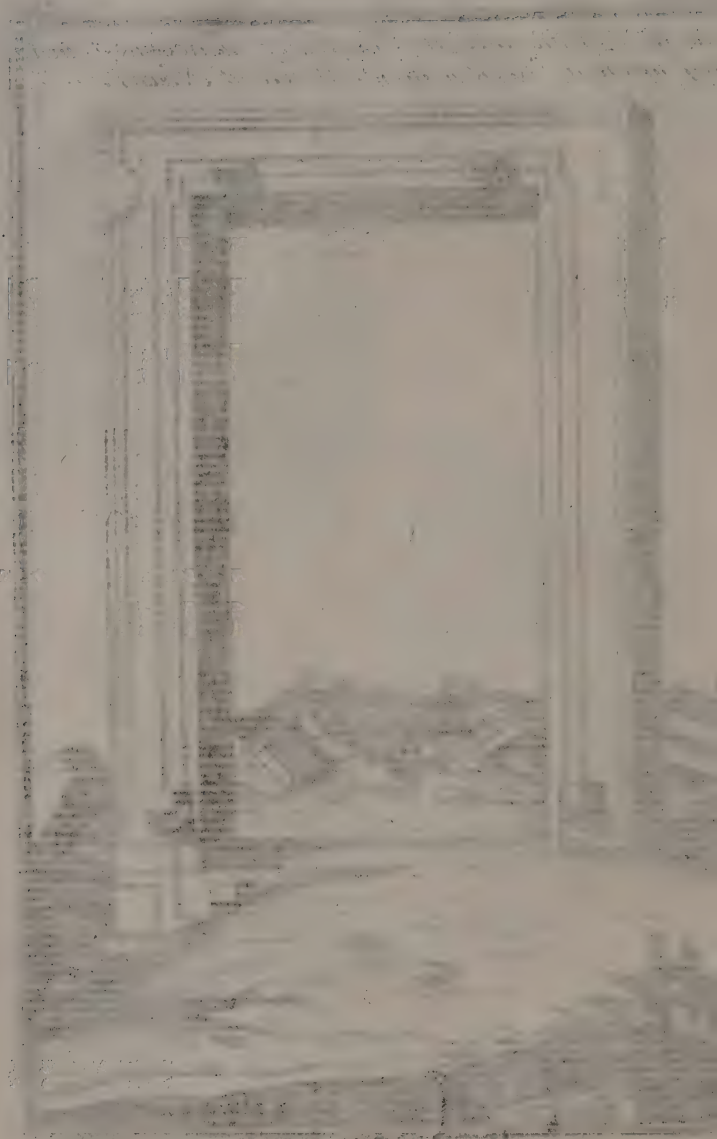
[a] *Cederus folio Cupressi media, majoribus baccis.* C. B. Pin.
[b] ΔΙΑ, and by Corruption *Zia*.

Another sort of Shell Fish call'd
LEPAS: of an oblong figure, with a
hole in y^e head.



The Gate of an ancient Temple of Bacchus standing upon a Rock near y^e Island of Naxos.





of the Island. *Corono*, another Mountain of *Naxia*, keeps that of the Nymph *Coronis*, the Nurse of *Bacchus*; which seems to give Authority to the Pretension of the ancient *Naxiotes*, who maintain'd that the Education of that God was intrusted to the Nymphs *Coronis*, *Philia*, and *Cleis*, (whose Names are to be found in *Diodorus* [a] *Siculus*) in their Island. *Fanari* is another of the Mountains of *Naxia*, and is pretty considerable.

Towards the bottom of the Mountain *Zia*, on the right hand of the Road to *Perato*, in the very Road, you see a Block of rough Marble, eight foot big, which naturally juts out about two foot and a half beyond the rest. Underneath this Marble, we read this ancient Inscription :

ΟΡΟΣ ΔΙΟΣ ΜΗΔΩΣΙΟΥ.

The Mountain of Jupiter, the Preserver of Flocks.

M. Galand [b], of the Academy Royal of Inscriptions, who accompany'd M. de Nointel in his Voyage into the *Archipelago*, communicated this Inscription to M. Spon, and F. Sauger has transcribed it also [c]. The way of writing underneath, or to say better, on the inferior Surface of a piece of Marble, is a very good means of preserving the Letters.

We were also shew'd the Grotto where they pretend the *Bacchantes* celebrated the Orgies : but for want of Torches we could not go into it. As for the King's Arms, which M. de Nointel caus'd to be carv'd upon that Rock, our Guide inform'd us that they had been destroyed by Thunder, and that he did not know what was become of them.

[a] Biblioth. Hist. lib. 5. [b] Miscel. Erud. Antiq.

[c] History of the Dukes of the *Archipelago*.

As to the Natural History of the Island, they pretend that near the Castle of *Naxia* there are Mines of Gold and Silver. Those of Emeril [a] are at the bottom of a Valley beyond *Perato*, in the Territories of M. *Coronello*, Consul of *France*, and of M. *de Grimaldi*. They find the Emeril as they plough the Earth, and carry it down to the Sea-Coast, to put it on board Ships at *Triantgata* or at *St. John*. The *English* often ballast their Ships with it: it is so cheap upon the spot, that you may have twenty Quintals of it for a Crown, and every Quintal weighs 140 Pounds. The Mountains of this Island are of Marble or Granate: we were assured that serpentine Stone was also to be found there.

We sailed in the Marshes towards the Port of the Saltpits at *Calamitia*, where the Jesuits regaled us; at *Pliki*; at *Perato*, where the Consul for some days gave us very agreeable Entertainment; at *Fanari*, and at *Zia*. Before we come to give a general Description and Catalogue of the Plants of this Island, we shall here mention three, that are rare enough to deserve the Attention of such as apply themselves to Studies of this nature.

Scrophularia, glauco folio, in amplas lacinias divisa.
Corol. Inst. Rei Herb. 9.

Its Root is a foot and a half long, the Neck an inch and some few lines big, hard, reddish within, brown without, picked at the bottom, divided into hairy Fibres. The Stalk, which often rises two or three foot high, is full of Branches from the very bottom, ligneous, and comes to be an Under-Shrub, quite bare of Leaves except towards the top: its Leaves are eight inches long, sleek, shining, divided almost like those of the *Thapsia*; that is to say, into parts opposite two and two, cut in quite to the

[a] Smerillo.



Scrophularia glauca
 Folio, in amplas la-
 cinias diviso Coroll.
 Rei herb. 9.





Helictropium humifusum flore minimo, semine magno Coroll. Inst. Rei herb. 7.

Stalk, and flash'd very deep length-ways. This Stalk embraces part of the Branches, and furnishes very visible Vessels, the Subdivisions of which stretch out towards the edges of the Leaves: they diminish quite to the Extremity of the Branches, among several small Stalks laden with Flowers like those of the other sorts: these Flowers are Cups five lines long, greenish, three lines diameter, divided into two Lips deep purple, the uppermost of which is separated into two roundish parts, terminated in a point, underneath which are two other little parts of the same colour. The Cup of these Flowers is a Basin of one single piece, divided into five rounded parts, from the bottom of which rises a Pistile terminated by a pretty long Thread: this Pistile joints in with the Flower by way of Gomphosis, like the Teeth in the Jaws, and afterwards becomes a Cod four lines long, almost round, terminating in a point hard, prickly, brown, which opens in two parts, and discovers two Cells full of black Seeds pretty small. This plant grows in the Cliffs of the Rocks along the Sea-shore, and is not rare in the other Islands of the *Archipelago*: it is bitter, and smells ill.

Heliotropium, humi fusum, flore minimo, semine magno. Corol. Inst. Rei Herb. 7.

Its Root is about two inches long, no more than one line thick, hairy, white, and puts forth some Stalks that creep wholly upon the ground, the longest of which are above half a foot, pale green, hairy, full of Branches, with Leaves almost oval, half an inch long, four lines broad, those also a pale green, hairy, vein'd, and of the same texture with those of the Wart-wort, but of a much sourer taste: they do not diminish towards the top, except just at the summits, where they are but two or three lines long. All the Branches end in an Ear like a Scorpion's Tail,

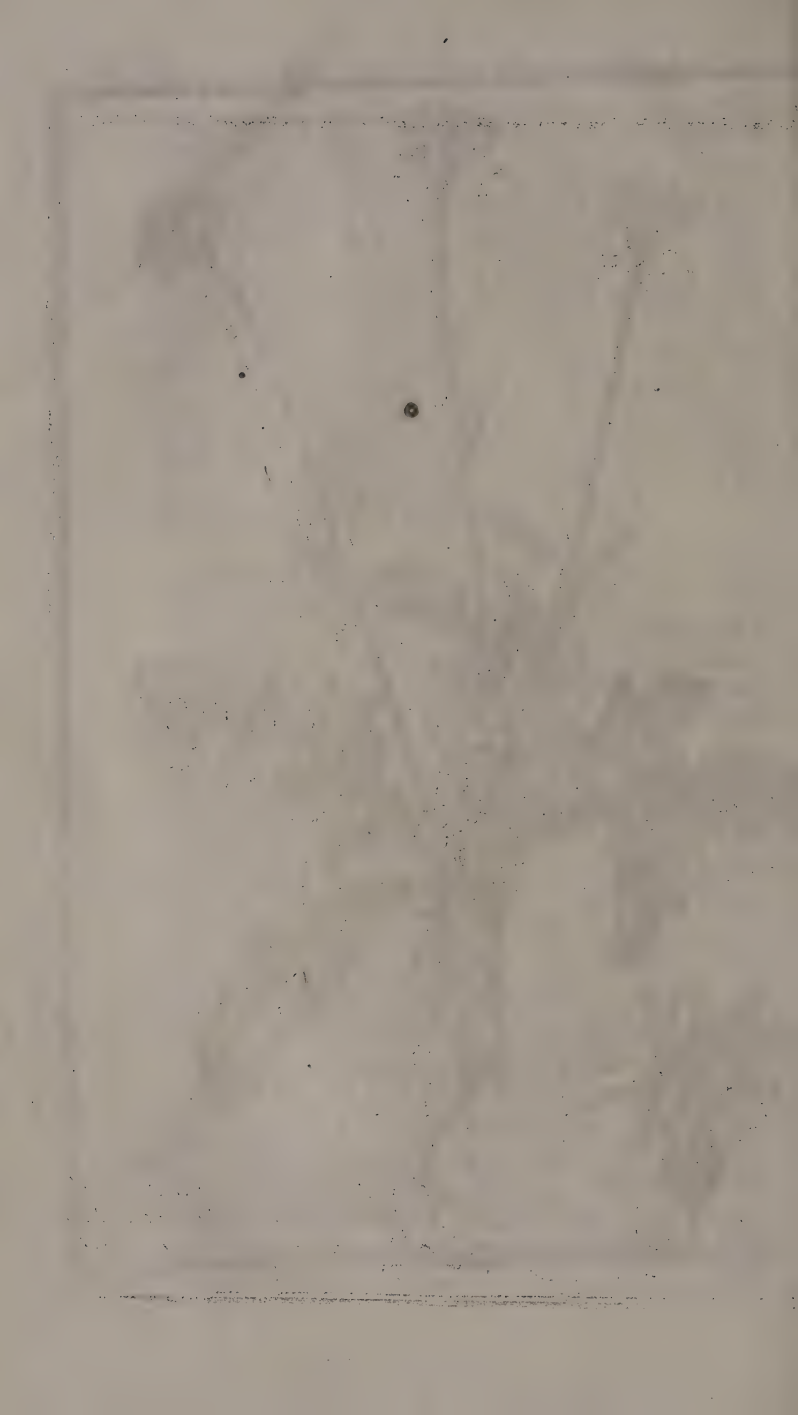
Tail, from an inch to fifteen lines long, laden with two Rows of white Flowers, of the same figure as those of the common kind; but their Basin is scarce half a line broad: the bottom of it is greenish, and the Rims cut into ten points, five alternately bigger one than the other. The Pistile is accompany'd with four Embrios, but usually most of these Embrios are abortive; and when the Flower is gone, you find nothing but one single Seed a line and a half long, rising out on one side, flat on the other, pointed at one end, cover'd with a whitish Skin, under which is another almost black, which covers a sort of Cod, full of white Pith. This Plant grows in the Fields round the Port.

Scorzonera Græca, saxatilis & maritima; foliis variè laciniatis. Corol. Inst. Rei Herb. 36.

The Root, which is a foot long, as thick as a Man's Thumb, not very fibrous, produces a Stalk a foot and half high, strait, brittle, hairy, striped, pale green, full of Sap, the lower part furnish'd with Leaves hairy also, stiff, seven or eight inches long, three or four inches broad, cut in deep as far as the Stalk, and notch'd unequally about the edges. Those Leaves that grow at the upper end of the Stalks, lie very far one from the other, are much smaller, rais'd with a large white Rib in the same manner as the lowermost ones: the last Leaves are small, and notch'd only about the rims; the Stalks sometimes divide themselves into Branches almost naked, each of which supports a Flower of an inch and half diameter, yellow, like that of the common Vipers-grass: the Demi-fleurons are one inch long, fistulous, and white at their first springing, obtuse and notch'd at their extremity, garnish'd at the opening of the Fistula with a kind of a Sheath a-cross, which runs a Thread with two Horns: each Fleuron bears upon an Embrio of Seed, thin
and



Scorzonera Graeca Saxatilis
et maritima, foliis varie laci-
niatis Coroll. Inst. Rei herb. 36.



and barbed. The Calix or Cup is shaped like a little Pear, an inch long, seven or eight lines thick, covered with several Scales that are pale green or reddish towards the middle, but white and small towards the edges: the Demi-fleurons are about twenty lines long, white and fistulous in the Cup, yellow elsewhere, jut out about an inch, square, notch'd at the point, two lines broad. From the Fistula arises a Sheath three lines long, which lets out a yellow Thread forked with Horns curling downwards. Each Demi-fleuron bears upon an Embrio of Seed, white, a line long, which comes in time to be a Seed greyish, hairy, near a line thick, channel'd, two lines and a half long, pointed at bottom, full of a white Pulp: this Seed is a little crooked, adorn'd with a tuft nine or ten lines long, of a dingy white approaching to red, pretty dry and brittle, consisting of a dozen hairs. Thus by the Structure of the Seed this Plant may be rang'd under the Genus of *Catanance*.

The Height of the Mountain *Zia* invited us to make a geographical Station upon it. After regulating our universal Quadrant, we observ'd that

Stenosfa lies to the East-North-East. *Acariez*, a Rock between *Naxia* and *Stenosfa*, is upon the same Line, but much nearer to *Naxia*.

Amorgos is to the East-South-East, as also are *Cbeiro* and *Copriez*.

Nicouria is between the East and East-South-East. *Stampalia* to the South-East.

Skinosfa between the South-South-East and the South.

Raclia between the South and the South-West.

Nio between the South-South-West and the South-West.

Sikino to the South-West.

Policandro

Policandro between the South-West and the West-South-West.

Santorin between the South and South-South-West.

Milo between the West-South-West and West.

Nicaria between the North-East and the North-North-East.

Samos between the North-East and the East-North-East.

Patmos to the North-East.

Tinos between the North-West and the North-North-West.

Mycone between the North-North-West and the North.

The two Islands of *Delos*, the same as *Tinos*.

Andros between the West-North-West and the North-West.

Syra to the North-West.

Thermia to the West-North-West.

Paros to the West.

Nanfio to the South-South-East.

I am, MY LORD, &c.

LETTER

L E T T E R VI.

*To Monseigneur the Count de Ponchartrain,
Secretary of State, &c.*

*Description of the Islands of Stenofa, Nicouria,
Amorgos, Caloyero, Cheiro, Skinofa, Raclia,
Nio, Sikino, Policandro, Santorin, Nansio,
Mycone.*

MY LORD,

WE fet out from *Naxos* the 15th of September, with design to go to *Patmos*, to visit the Grotto where 'tis thought St. *John* wrote the Apocalypse; but the [a] South-West Wind obliged us to put in at [b] *Stenofa*, a scurvy dangerous Rock uninhabited, and not above ten or twelve miles about. *Stenofa* is East-North-East, eighteen miles from *Naxos*, reckoning from Cape to Cape: for from one Port to the other, it is 36. There is nothing in *Stenofa* but a Sheep-fold, a sheltring-place for five or six poor Goat-herds, who for fear of falling into the clutches of the Corsairs or Banditti, betake themselves to the Rocks at sight of the least Cock-boat. Once in three months Biscuit is sent to these miserable Wretches: they can hardly find Water in the Island, which however is fertile in fine Plants, and cover'd with Lentisks, Kerms, and Cistus's. It belongs to the Community of *Amorgos*.

Bad Weather detaining us at *Stenofa* longer than we expected, and our Provisions beginning to fail, we were reduced to make Pottage with Sea-Snails,

[a] Labech. ΔΙΨ.
Vol. I.

[b] *The narrow Island.*
R

and we had leifure enough to difsect them: they are far better than the Goats-eye Shell fifh, if eaten raw; and preferable to Land-Snails, if boil'd. It was the only Ragou this Ifland fupply'd us with; for we had neither Nets, nor Hooks for fifhing: and the Goat-herds, taking us for Banditti, durft not come near us, tho' our Sailors, who knew not where to look for frefh Water, had difplay'd all the white Rags they could mufter up, as a Token that we were peaceable Folks.

The Sea-Snails are of the fame kind with thofe in our Gardens; their Shell is much of the fame form and fize, but near a line in thicknefs. It is a fhining Naker within, the Outfide is moft commonly cover'd with a tartarous greyifh Bark, under which the Naker is marbled with black Spots, chequer-wife: fome there are without a Bark. This Fifh, which keeps a long time out of water, trails over the Rocks, and draws its Horns juft as a Land-Snail: they are flender, five or fix lines long, confifting of longitudinal Fibres, with two Planes external and internal, interpers'd with fome Rings or annular Mufcles; by the playing of thefe Fibres, the Horns go in or out as the Creature lifts. The Forepart of this Snail is a large Mufcle or Plaftron cut beneath in manner of a Tongue, towards the Root whereof is faften'd a round Blade, fine as a Carp's Scale, fhining, fupple, four lines broad, reddifh, mark'd with feveral concentrical Circles. The Plaftron is fo faften'd by its Root to the Shell, that the Creature can't be parted from it till after 'tis boil'd; then it comes out intire, and 'tis perceivable that this Root bending backwards, answers to the turning of the Snail. In its interior Surface, the Plaftron, which is hollow'd gutter-wife, fupports the Vifcera of the Creature wrapt up in a fort of Purfe like a Worm of a Gun, where concludes the Conduit of the Mouth.

The



Parmica incandens
pinnulis cristatis
Coroll. Inst. Rei
Herbar. 37.

The Isle of *Stenofa* would not deserve to be mention'd, were it not for some rare Plants it produceth, and especially a kind of *Ptarmica*, which we nowhere else met with: this Plant is so rare, that I can't dispense with giving a description of it.

Its Root is ligneous [a], greyish towards the neck, three or four lines thick, accompany'd with reddish Fibres, about half a foot long, crooked and hairy: it puts forth several Heads, where grow in bunches very white Leaves, two inches and a half long, on which are rang'd sometimes alternately, and sometimes in couples, other Leaves two or three lines long, one line and a half broad, slash'd like a Cock's Comb, cottony, white, aromatick, bitter: from these Heads grow Stalks nine or ten Inches high, one line thick, cottony likewise, white, garnish'd with some Leaves like the undermost, but smaller: each of these Stalks is terminated by a Bunch, an inch broad, flat above, consisting of several Flowers very thick set, supported by unequal Tails; the Cup of these Flowers is two lines long, one line broad, with manifold Scales, white, hairy, pointed; these embrace the Fleurons and Demi-fleurons as usual: the Fleurons are a pale yellow, slash'd into five points; the Demi-fleurons of the same colour, a line broad. All these pieces are borne on the Embrios, which afterwards become flat Seeds, half a line long, somewhat more narrow, brown, with a whitish Border, separated from each other by little membranous Leaves, folded up gutter-wise.

This fine Plant comforted us for the Irksomness of abiding so long in so dismal a place. The North-Wind a second time made us lay aside our Design of going to *Patmos*. There is no wrestling against *Æolus*; he threw us towards the Isle of *Amorgos*, which well deserves a Traveller's Observa-

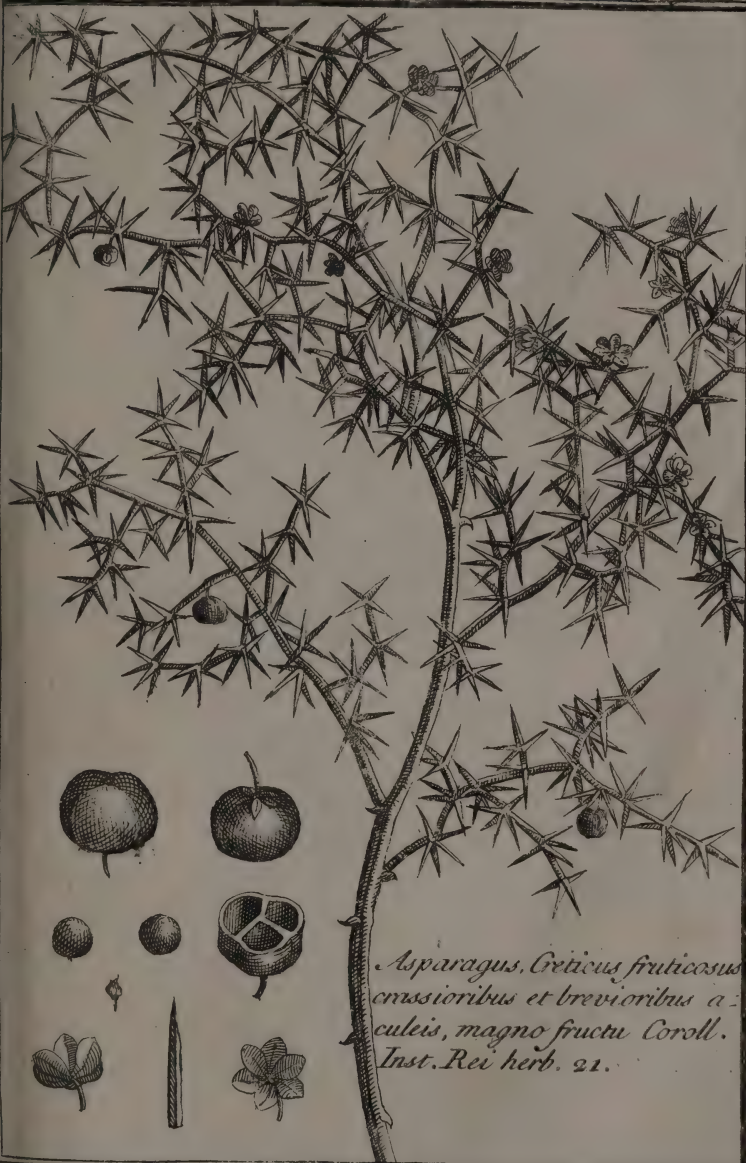
[a] *PTARMICA incana, pinnulis cristatis. Corol. Inst. Rei Herb. 37.*

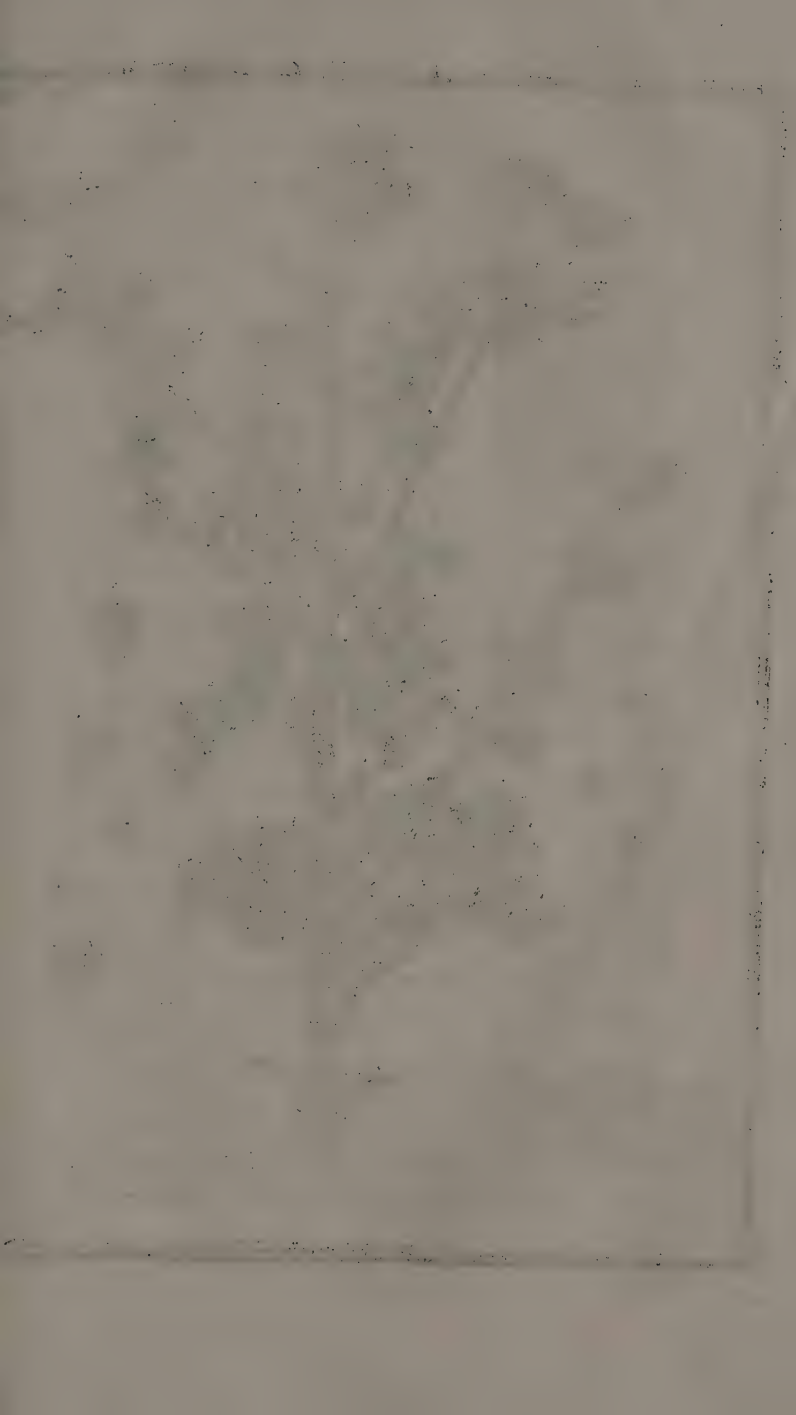
tion: but the Sea running high, we put in at *Nicouria*, a steep Rock within a mile of *Amorgos*.

Nicouria is a Block of Marble in the midst of the Sea, not very high, but about five miles in compass; on it is seen nothing but lean lank-gutted Goats, and red Partridges of a wonderful Beauty, which made us amends for the sorry Fare we met with at *Stenosfa*: our *Greeks* made horrid havock among them; dry and tough as they were, we thought them as delicious as those of *Perigord*. As for *Simpling*, we made no great hand of it here; yet there are two undescribed, tho' they grow in some other Islands of *Greece*.

Asparagus Creticus fruticosus, crassioribus & brevioribus aculeis, magno fructu. Corol. Inst. Rei Herb. 21.

This Plant pushes through the Chinks of the Rocks in long Stalks from one to two foot long, about three lines thick, crooked, angulous, greyish, oftentimes curvated below, branchy from their birth, subdivided into several gutter'd Branches a line thick, yellow green, inclining to a sea-green, garnish'd here and there with large Prickles in clusters: the thickest of these Prickles are seven or eight lines long, one line thick; the others are half as short, but all are firm, yellow-pale, striped, redish, and sometimes blackish at the point. From the Base of these Prickles issue several Flowers all along the Branches, supported by very slender Tails; each Flower consists of six greyish Leaves, inclining to a yellow, dispos'd like a Star, usually turning back in the lower part, two lines and a half long, one line broad, pointed and striped. The Pistile is a three corner'd Button, one line long, surrounded with six Chives or Threads two lines long each, topt with a yellow Summit, the Flower smells rammish. The Fruit is half an inch diameter, adorn'd with three round risings, pulpy,







Apium Graecum
Saxatile. Crithmi
folio. Coroll. Inst.
Rei Herb. 21.

Description of the Island of Nicouria. 245

pulpy, and separated into three Cells, each fill'd with a spherical hard Seed. This Plant varies, there is a sort whose Prickles are an inch long.

Apium Græcum saxatile, Crithmi folio. Corol. Inf. Rei Herb. 21.

The Stalk of this Plant, which likewise issues out of the Rocks, rises to about two foot high, thick as one's little Finger, intercut with several Knots, crooked, branchy, attended with several Clusters of thick Leaves [a], resembling those of the *Percepierre* which is pickled in Vinegar, half a foot long, three or four inches broad, sea-green, fleshy, brittle, divided and subdivided into three pieces, nine or ten lines long, one line broad, pointed, an aromatick pungent taste: the Basis of these Leaves is plaited gutter-wise, and it envelops part of the Stalk, which is striped, full of Pith, usually thick set with Branches below; garnish'd with Leaves like the former, but not above two or three inches long; those of the Branches are not above an inch or an inch and a half long: all which Branches and their Subdivisions terminate in clusters about two inches round, whose Rayons are but an inch and a half in heighth, hairy, as well as the Summit of the Plant, and laden with other small clusters of Flowers compos'd of five white Leaves, but one line and a half in length. The Pistile, *alias* Pointal, and the Cup of these Flowers, turn to Seeds about a line and a quarter long, greyish, less than half a line broad, pick'd at both ends, a little bending, gutter'd, bitter, aromatick.

'Tis on the steepest Rock of *Nicouria*, where this fine Plant grows: it is strange that Plants, which are not to be seen in the Plain, should be produced in Places higher by many fathoms than the rest of the Country. Being landed, we fail'd not to in-

[a] *Crithmum*, five *Fœniculum maritimum minus*. *G. B. Pin.*

quire for some Chapel of the Virgin [a]; well assured we should find it in a Situation of the most difficult access, and consequently fittest for our Searches: the whole Devotion of the *Greek* Populace consists in visiting these Chapels. It sweats them as much as a Bagnio, to get thither: and this Fatigue is justly look'd upon by the *Greeks* as one of the severest Penances that can be undergone in this World. There, dissolv'd in their own Grease, they huddle over a dozen Signs of the Cross [b], and as many Bowings of the Head and half the Body; then, if the Lamp is not lighted, they take out their Tinder-box, and to work they go; burning two or three Grains of Frankincense on a broad flat Stone, kissing the Image of the Virgin, and the rest that are there: these Images are not graven nor carv'd, for such they cannot endure; they are a coarse Painting on pieces of gilded Wood. Such of them as are call'd Painters in this Country, not knowing how to design, make use of a Draught prick'd and rubb'd over with Coal-dust, to delineate the Features of the Figures; these Draughts are perpetuated by Tradition from Father to Son ever since the time of St. *Luke*; for all their Madonna's are in the Attitude of that Saint. While the Incense is burning, these Innocents recommend their Affairs to the Virgin, and look out for a Papas to say Mass; there is nothing amiss so far: but how ridiculous is it for them to expostulate with the Virgin and Saints, if things do not go as they would have them! The good Women bring with them for the most part a Pot of Oil for the Lamp, or a fine Wax Taper; or else they leave behind them a Parat in the bottom of the Lamp, to buy Oil with, to burn before the Image.

Building being an easy Expence in this Country, it is common for the *Greeks* on their Death-bed to

[a] Παναγία.

[b] Σταυρώμα.

bequeath a score of Crown-pieces for the erecting a Chapel: this is what makes all the Islands so thick set with such Edifices. To the great scandal of Christianity, there are scarce any other places for Travellers to lodge in; here they put up their Luggage and Merchandize: here they dress their Vic-tuals, and likewise make their beds; a Custom of very great antiquity. *Diana* and *Juno* used often to complain of their Temples being profaned; God preserve the Chapels we are speaking of, from the like. None but the *Greeks* of the *Latin* Rite can give any account of their Belief, or the Worship of the true God: and they too know but little of the matter. Such as do not converse with our Missio-naries, are as ignorant as the most savage Barbarians. The whole Qualification of the Papas lies in inspir-ing them with an Horror to the Roman Church.

This, you will say, is a Digression very foreign to an Account of *Nicouria*, where there is not a Man either of the *Latin* or *Greek* Communion; but pray, what can be said of an Island unknown to the Ancients and Moderns, and which besides affords nothing uncommon, nothing singular? And there-fore we only staid there to take breath, and then pass'd over to *Amorgos* by night.

Amorgos is not famed in ancient Hi- AMORGUS,
story for the Valour of its Inhabitants; AMOPTOS.
they were rather devoted to the Arts AMORGOS.
of Peace: and hereof we have very considerable proofs. [a] *Goltzius* mentions two Medals of *A-
pollo's* Head, the Reverse of the one is an Astrono-
mical Sphere resting on a Tripod; of the other, the
Reverse is likewise a Sphere and a Pair of Compasses:
thereby indicating, that the People of this Island ap-
ply'd themselves to the Study of Astronomy and
Geometry.

[a] AMOPTINON.

R 4

They

They had once a Manufactory of a sort of Stuff which bore the name of the Island, as did likewise the red Colouring it was dy'd with. The Tunicks of *Amorgos* were much in request: they were call'd *Amorgis* [*a*], as likewise was the Flax they were made of. It is agreed by *Hesychius*, *Pausanias* cited by *Eustathius* [*b*], and others, that this Stuff went by the name of *Amorgos*. There is sufficient ground to believe, that in dying it red they made use of a sort of *Lichen*, which is very common among the Rocks of this Island, and those of *Nicouria*. This Plant is still sold for ten Crowns the Hundred Weight, and is transported to *Alexandria* and *England*, where the Dyers use it, as we do the *Parelle* of *Auvergne*. To give a description of this Lichen, (which I think no body else has yet done.)

It grows in clusters [*c*], greyish, two or three inches long, divided into small Slips as fine as a Horse-hair, and splitting into two or three little Horns, slender at first, rounded and stiff; but afterwards near a line in thickness, hooked like a Sickle, and terminating sometimes in two points. The whole Plant is solid, white, of a salt taste: it is no scarce Plant in the other Islands of the *Archipelago*, but its Use in Dying is known only at *Amorgos*.

Strabo makes this Island to be the Birth-place of the Poet *Simonides*, so famed for his Iambicks. *Stephens* the Geographer informs us, that the ancient Towns of *Amorgos* were call'd *Arcefine*, *Minoa*, *Ægiale*; the Ruins that are to be seen about the Western Bay, are the Remains of some of these Towns; but of which, there is no certain determination can be made, without the help of Inscriptions, and we met with but two Stumps of Columns in a

[*a*] Suidas Etymol. Magn. Julius Pol. lib. 7. cap. 16.

[*b*] Ad Versum 526. Dion. Perieg.

[*b*] LICHEN Græcus, Polypoides, tinctorius. *Carol. Inst. Rei Herb.* 40.

Chapel in the lower Town [a]. The Southern Harbour is the best they have [b]: and here it was, according to all appearance, that *Clitus* the *Lydian*, Admiral of *Polysperchon's* Fleet, grasping a Trident in his hand, assumed the Name of *Neptune* [c], after he had sunk three or four of *Antiochus's* Gallies.

Heraclides [d] agrees that *Amorgos* was very productive of Wine, Oil, and other Commodities: for which reason, *Tiberius* banish'd *Vibius Serenus* thither; the Emperor being of opinion, that when a Man's Life was granted him, he should not be deny'd Necessaries [e].

The Island of *Amorgos* is at present well improv'd: it yields Oil enough for its Inhabitants, and more than enough of Wine and Corn: this Fertility invites thither the Tartanes of *Provence*. The Island is not above 36 miles about, and stretches from North to South: it is terribly steep towards the South-East: the Burrough is three miles from the West Port, built in the form of an Amphitheatre round a Rock, where stands the old Castle of the Dukes of the *Archipelago*, who for a long time were masters of *Amorgos*. The People are not of the *Latin* Church: there was neither a Cadi nor a Vainod on the Island when we were there; their Law-Suits were carry'd to *Naxia* or *Stampalia*: the former is thirty miles from *Amorgos*, the latter fifty.

The best Places of *Amorgos* belong to the Monastery of the Virgin [f], whither they come from afar to assist at Mass: for all extraordinary Situations strike Devotion into the Populace. Three miles from the Burgh, on the edge of the Sea, is built a large House, which at a distance resembles a Chest

[a] Καταπόλις. [b] Plutarch. de Fortuna Alex. Orat. 2.

[c] Diod. Sic. Biblioth. Hist. lib. 18.

[d] Amorgus vini, olei frugumque fertilissima est. De Polit.

[e] Dandos vitæ usus cui vita concederetur. Tacit. Annal.

lib. 4. cap. 30. [f] Παναγία.

of Drawers fix'd toward the bottom of a hideous Rock, naturally perpendicular, and exceeding in height that of *La Sainte Baume* in *Provence*. This Chest of Drawers does however afford convenient Lodging to a hundred Caloyers; but there is no entring without very good Recommendation, and by a small Opening contriv'd in one of the corners of the Building, the Door of it cover'd with Iron Plates. Within is a Guard-Room furnish'd with huge wooden Clubs like that of *Hercules*, fit to knock down an Ox at a blow: there did not seem to be much need of this Precaution; for with a Kick of a Foot they might easily turn off a Man from the top of the Ladder by which they ascend to this Door. The Ladder has a dozen wooden Rounds, without reckoning some stone Steps against which it rests. After this, you pass up a very narrow Stair-case; but neither the Cells nor the Chapel are cut in the Rock, as hath been reported. The Religious assured us, that their House was built by the Emperor *Comnenius*, who likewise handsomly endow'd it; I am not slack to believe as much: *Anne Comnenius*, his Daughter, takes notice that the Mother of that Prince had caus'd him to be bred up in a Monastery till the day of his Marriage [a]. Those of *Amorgos* give out, that this Foundation was occasion'd by a miraculous Image of the Virgin painted on Wood, which they keep in their Chapel for a mighty Relick; pretending that this Image being profaned in the Isle of *Cyprus*, and broke in two pieces, was convey'd in a supernatural manner by Sea to the foot of the Rock of *Amorgos*, where these two pieces join'd themselves again; that the same hath wrought, and does still work divers Miracles. The Image seem'd to us to be al-

[a] Contubernalem ex venerabilioribus quempiam habuit, jussu matris quoad uxorem duxit. *Alexiad. lib. 1.*

together smoke-dry'd, and of a very imperfect Design: the Caloyers that keep it, are very slovenly; their House has the Savour of a musty Guard-Room, and this Convent looks more like a harbouring-place for Highway-men, than a religious Retreat. As there is no departing handsomly from a Monastery without bestowing something by way of Benefaction, we drop'd them a few Pieces, and the Monks regaled us with a Plate of Grapes, the Bunches whereof were about a foot long [a]; each Berry almost oval, fifteen or eighteen lines long, whitish green, exceeding sweet, and of an exquisite taste. This Convent having nothing about it but the Sea and frightful Rocks, I could not forbear asking the Monks whence they had such fine Fruit: they answered, from another part of the Island near a Chapel, where was preserv'd that famed Urn, which at a certain time of the Year fills it self with Water, and then empties it self again.

Christianity has not alter'd the fabulous Disposition of the *Greeks*: On the morrow we went to the Chapel, to satisfy ourselves concerning this Prodigy, and to eat of those fine Grapes. *St. George Balsami*, so is the Chapel call'd, is four miles off from the Town, on the left of the West Port close to an Orchard of Fruit-Trees terraced, at the farther end of the Kitchen-Garden water'd with a small Spring, among a parcel of well-cultivated Vineyards: a charming Abode, as we thought, for a Papas. Tho' the Chapel is no more than fifteen foot long, and ten broad, yet it is divided into three Naves with good Walls, as if it were a large Church; but the Side-Naves are so narrow, that but one Person can pass in front. You enter the Chapel by a corner of the Nave on the left; and we presently spying a

[a] *Vitis uvâ peramplacinis maximis, globosis, è viridi albicantibus, Βεράτι, id est, Oculus bovis græcorum recentiorum. Goresl. Inst. Rei Herb. 42.*

Spring of Water over against the Door, judg'd that this pretended Miracle was not difficult to be explain'd. This Spring, which is a very little one, is restrain'd in a Conservatory five foot four inches long, two foot eight inches broad ; the Water was not then above a foot deep : six paces from it, below a Closet wrought in the same Nave, is bury'd even with the Surface of the Earth, the so much celebrated Urn, which is consulted as the Oracle of the *Archipelago* : it is a Vessel of Marble almost oval, about two foot high, sixteen inches broad ; the Opening of it, which is round, and eight inches diameter, is cover'd with a piece of Wood fasten'd by an Iron Bar placed cross-wise.

The Closet is more carefully shut, and they never open it till you have given them some Money towards saying Masses ; we were not short in our respects of that kind, and so had the pleasure to see the Urn uncover'd, and to measure the Water, which was seven inches nine lines deep : but they would not let us search farther, nor examine the bottom of the Urn, which is cover'd with Mud. The Papas only told us it was the ordinary Depth of the Water : we pray'd him then to explain to us the Secret of this mighty Miracle. It consists, said he, in that the Water rises and sinks several times in the Year. 'Twas answer'd, that the Overplus of the Conservatory, which is close to it, might more or less pass through the Earth, and be insensibly imbibed by that Marble, which was no more than an inch thick, and perhaps crack'd at the bottom : this place is very dark, and the Urn must be empty'd e'er it can be well search'd into ; for Father *Richard* asserts [*a*], that the bottom of this Vessel is nothing but white Clay. The Papas thought it enough to tell us it was a great Miracle.

[*a*] Descript. de Saint-Erini.

We desired him to tell us, whether it was true that the Urn was fill'd sometimes in the space of half an hour, and empty'd it self visibly several times a day in the same space [a]; whether it was true, that in a moment it was so full as to run over, and the next moment so dry, as if there had not been a drop of Water in it: the good Man distrusting us, and not being so great a Fool as he seem'd to be, answered, That we needed but tarry a little time to have ocular Demonstration; that as for himself, he had never seen it either quite full or quite empty, but that it was the Effect of a Miracle, and of the Virtue of the Great St. George; that such as came to consult the Urn, before they undertook any Business of Importance, miscarry'd if the Water was lower than usual; that as for us, we ought to rejoice it was otherwise when we came. We tarry'd about two hours in the Neighbourhood of the Chapel, to make Draughts of Plants, or eat Grapes; detaching from time to time some one of us, with a Wax-Candle in his hand, to go and see whether the Water rose or fell: but it constantly answer'd our Plumb-Line, which was a Stick gaged at seven inches nine lines deep. In fine, we thought we could not do better than abide by the Explication given us of it by our Servant; he was a Lad of good Sense, and perceiving we were under some perplexity concerning this Mystery, without recurring to the Transpiration of the Water through the Earth and Marble, without naming St. George or the Virgin Mary [b], told us with great indifference, that the Papas, to make his own Pot boil, had the Art to empty and fill this Urn out of the Conservatory, with his Pot-Ladle, whenever he met with such as

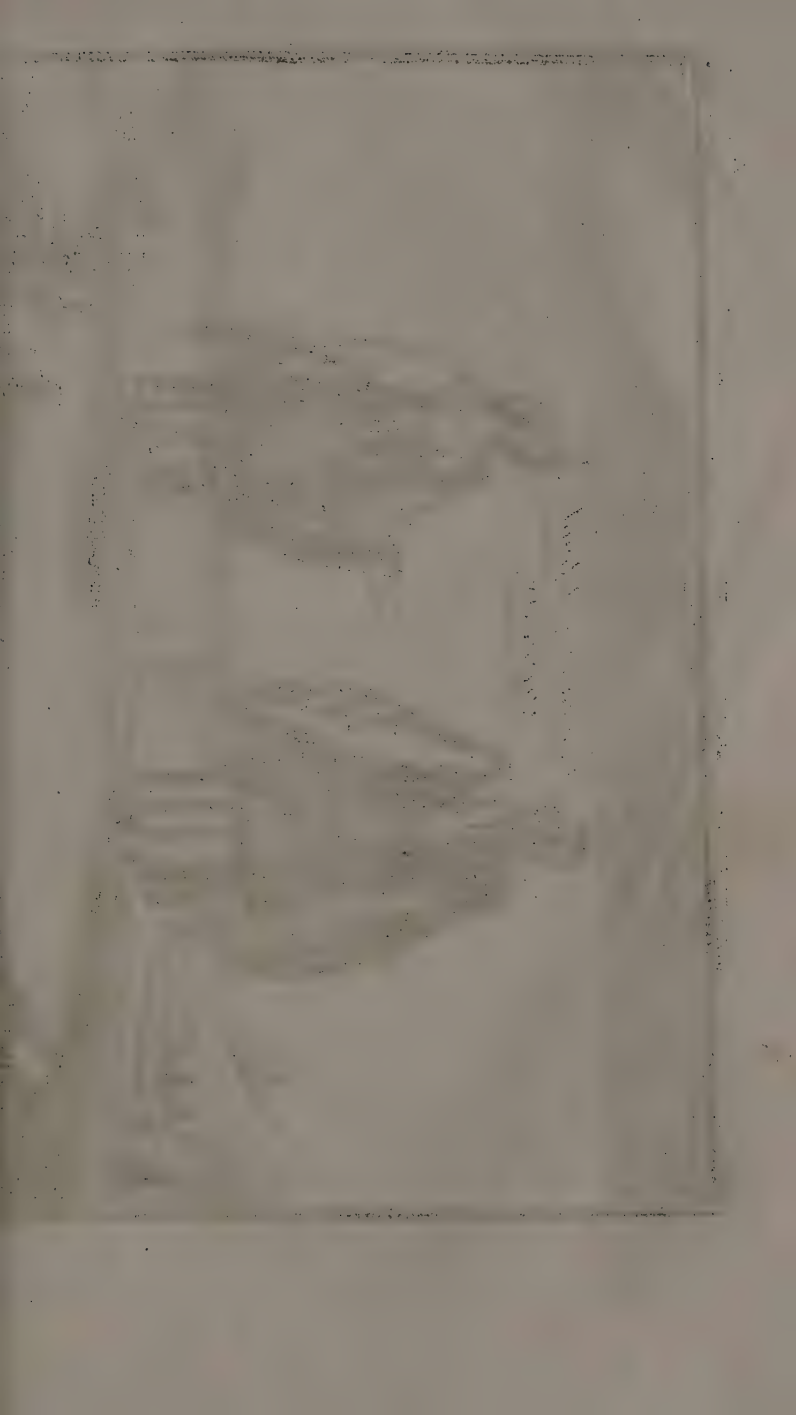
[a] History of the Dukes of the *Archipelago*.

[b] Παναγία.

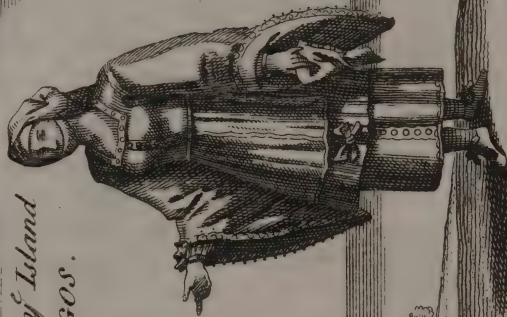
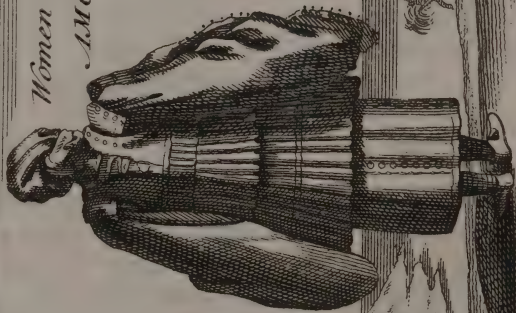
were willing to be impos'd on, as are for the greatest part those who hunt after miraculous things.

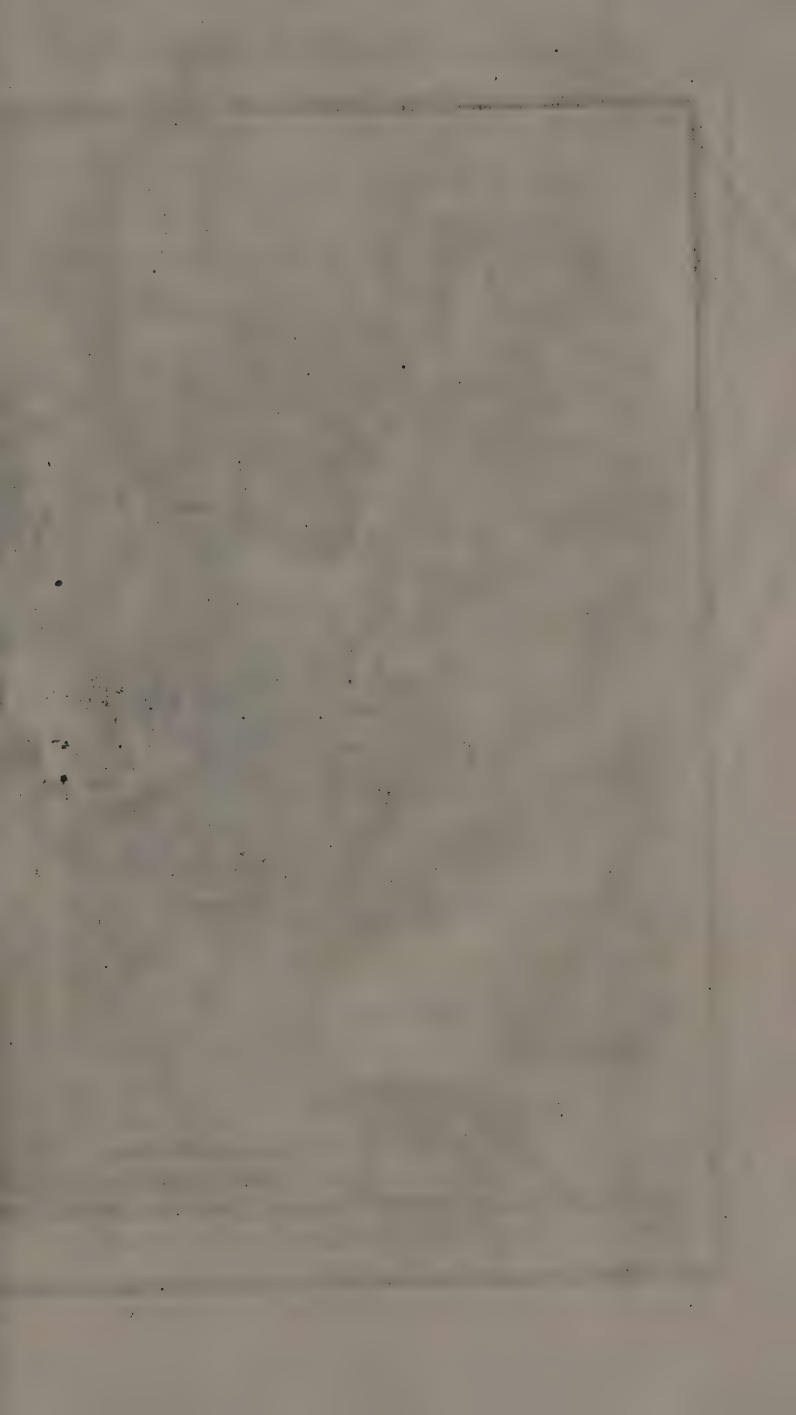
This blunt Speech made us laugh. We took our leaves of the Papas, who judging by our Behaviour that we wanted Faith concerning the Urn, came in haste after us, to tell us a convincing Story of it. A certain *Greek Bishop*. said he, with his pockets full of Gold, was going to *Constantinople*, to purchase some more considerable Dignity, and by the way had a mind first to consult the Urn, as to the Success of his Voyage; but he found it almost empty. Mortify'd at this, he spent four or five days in Prayer and Lamentation: the Papas seeing him so dispirited, piously resolv'd to pour a good Pot-full of Water into the Urn, but to his own great surprize, when he brought the Bishop to visit it, he found the Water just as low as before. They redoubled their Prayers to the great *St. George*; nay, they went to the principal Convent, to conjure the Virgin to send Water. Would ye think it, Gentlemen, (continu'd our Papas with an Air of Assurance) the Water one fine Morning was found there in great plenty. The Bishop departed, after returning a thousand thanks, and was no sooner arrived at *Paros*, than he was inform'd to his exceeding great comfort, that while he was at *Amorgos*, that is, while there was a Failure of the Water, the Sea was cover'd with Corsairs, who meeting with no Prize, had sail'd away, some to the *Morea*, others towards the Gulf of *Thessalonica*. Furthermore, added he, our holy Urn favours the Privateers, whether they be Christians or Barbarians: they make us mad when they come to consult the great *St. George*, who is the true General of the Heavenly Militia [a], and not *St. Michael of Serpho*, as is pretended by the Caloyers of that Island. After this fine Dis-

[a] *Αρχιεράτης.*



Women of ^{the} Island
AMORGOS.







Origanum Dictamnii Cretici
 facie Solis crasso nunc villosa
 nunc glabro Coroll. Inst. Rei
 herb. 23.

course, which we made no other reply to than bowing our heads, we took our leaves, very well satisfied with each other: the Papas, that he had related to us his Story, and we with discovering the Frauds of the Monks, and Credulity of the People who are thus abus'd in the Countries of Ignorance and Superstition.

The Inhabitants of this Island are affable, and the Women pretty: their Head-dress is a Scarf of yellow Linen, which covers the upper part of the Head and lower part of the Face, winding it afterwards in manner of a Turbant, with one of the ends hanging down the back: the Apparel of these Ladies is as ridiculous here as in the other Islands. We shall by and by give a description of the different parts of it.

We must not leave *Amorgos*, without describing one of the rarest Plants in all the *Archipelago*: we found it no where but in the Slits of that horrid Rock, where stands the Convent of the Virgin.

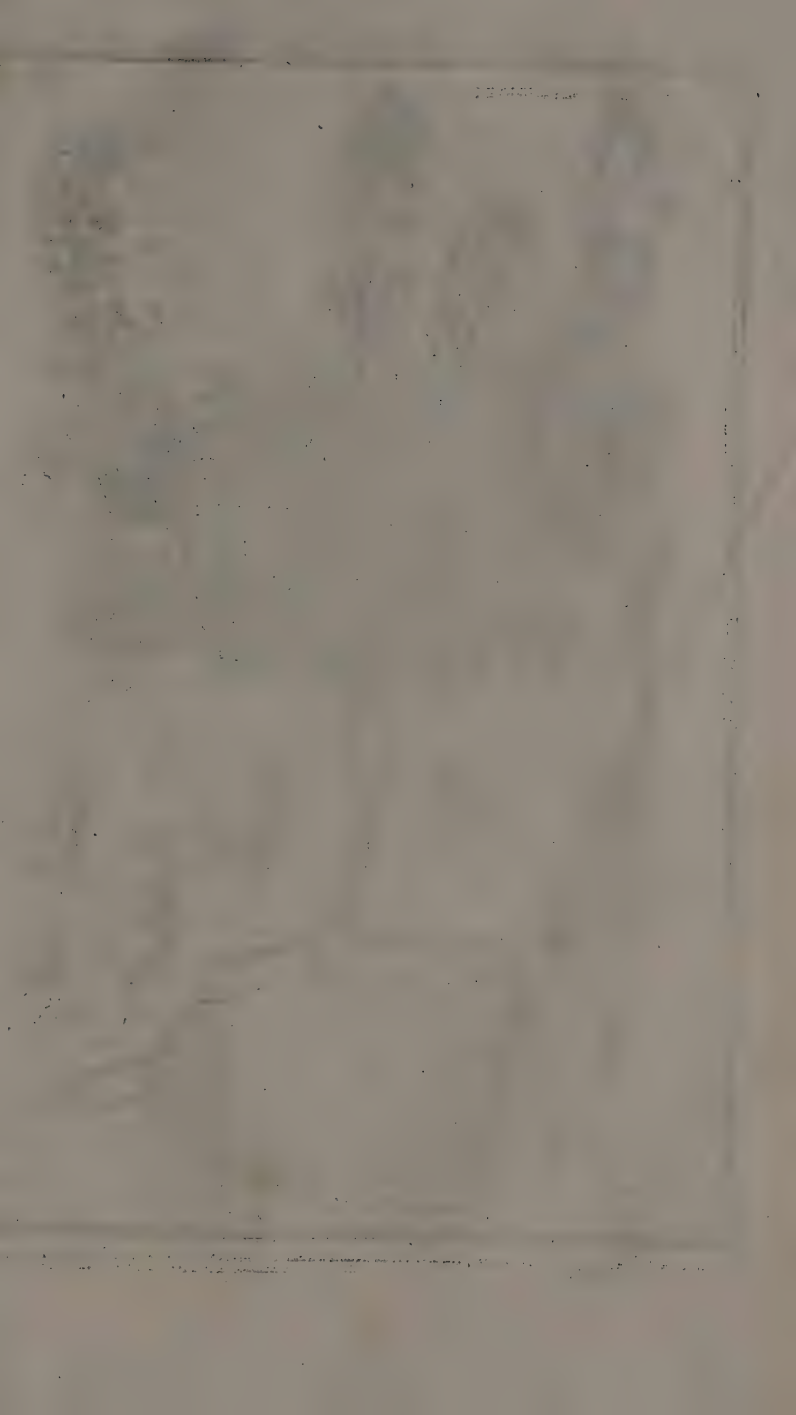
Origanum Dictamni Cretici facie, folio crasso, nunc villoso, nunc glabro. Corol. Inst. Rei Herb. 13.

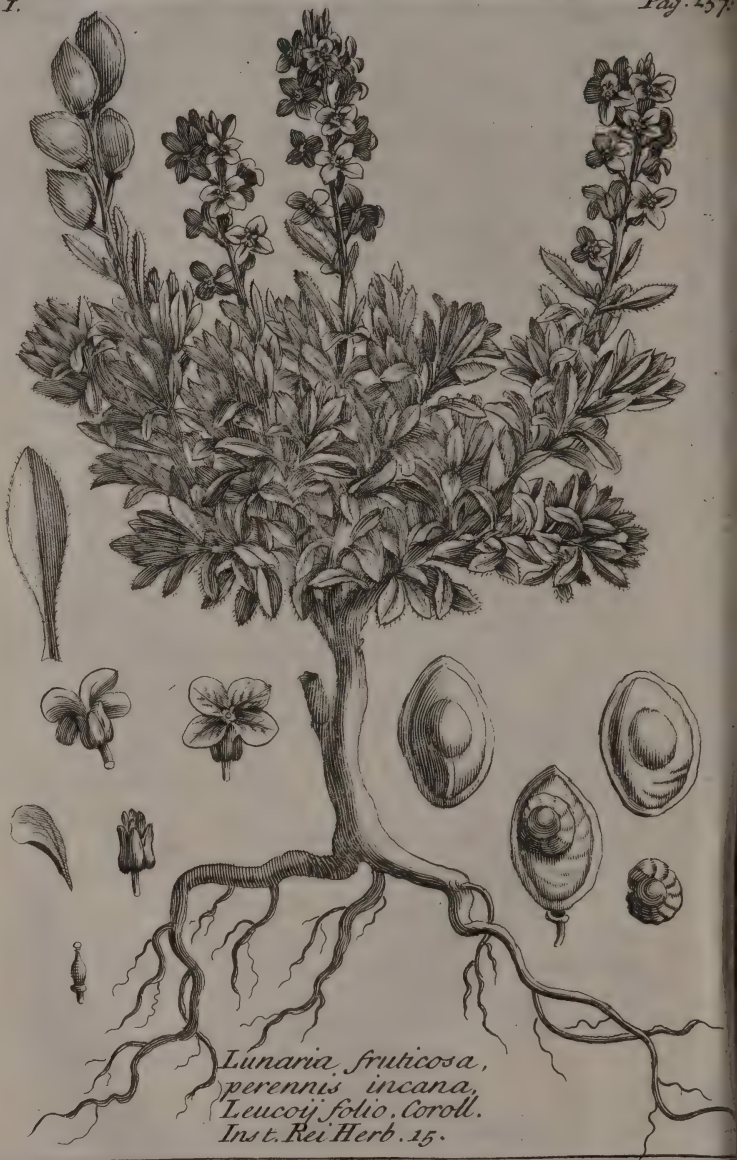
Its Root is sometimes thick as a Man's Thumb, ligneous, about a foot long, brown, chapt, redish within, attended with hairy crooked Fibres; it puts forth some Heads, whence arise Stalks eight or nine inches thick, square, sea-green, some of them plain, others branchy, garnish'd with close-set Leaves, oppos'd in couples, round or oval, terminating insensibly in points almost like a *Gothick* Arch, nine or ten lines long, much like those of *Cretan* Dittany: but of the Leaves of the *Origanum* we are mentioning, some are sometimes thick as the Coin call'd a Double, fleshy, and sleek; the others thinner, and slightly hairy: some are insipid, others poignant, odoriferous: they do not lessen except towards the top of the Branches and Stalks, which commonly divide themselves into two Ears, where they conclude

clude in a single one: each Ear is fifteen or twenty lines long, five or six lines broad, form'd by four Rows of Scales of a washy purple, oval-pointed, four or five lines long. After these grow Flowers which open successively, nine or ten lines long: they are Pipes or Tubes half a line long, whitish, widening into two Lips, the upper whereof is two lines and a half long, obtuse, and bent gutterwise: the undermost is of the same bigness, rounded and divided into three obtuse parts, terminated behind by a Spur half a line long; the Chives are longer than the upper Lip, but of the same colour, and charged with Summities divided into two Purfes. The Cup is a Tube two lines and a half long, yellow-green, cut like a Flute, in the bottom whereof ripen two or three Seeds very small, blackish; for of four Embrios which are at the bottom of the Pistile, there are always some which miscarry. These Seeds have thriven in the Royal Garden, where the Plant is not at all chang'd by Culture: it is easily preserv'd in a Green-house, where, with other Aromatick Plants, it requires now and then a new Air warm'd by the Sun-beams.

The Island of *Amorgos* wants Wood; they burn nothing but Mastick and Cypress-leav'd Cedar [*a*], which the Fire consumes in an instant. The *Greeks* make use of this Cedar to go a fishing, or rather a spearing with: they break it into small pieces, which they lay over a Gridiron at the Stern of their Gally-boat, and burn it in the night-time, thereby to draw the Fish to them by means of the Light it casts, which while the Fish are following, they strike them with their Tridents or three-fork'd Javelins: this Wood is brought to *Amorgos* from *Caloyero*, *Cheiro*, *Skinosa*, and other adjoining Rocks.

[*a*] *Cedrus folio Cupressi major, fructu flavescente.* C. B.
Pin. Φίδα.





The 22d of September, as we pass'd close by *Caloyero*, an ugly Rock twelve miles from *Amorgos*, the Master [a] of our Vessel would needs climb one of its sharp Points to take some young Falcons out of the Nest: we did not dare to follow him; this Man not only knew how to run up the Shrouds, but would scale the steepest Rocks with a surprizing Agility: we desir'd him therefore to bring us all the Plants he could light of, assuring him we would willingly resign to him our share of the Falcons. He accordingly brought us some Plants, which we could have prefer'd to all the Birds of Paradise in *Arabia*. The Description of one of these beautiful Plants, take as follows:

Lunaria fruticosa, perennis, incana, Leucoii folio.
 Carol. Inst. Rei Herb. 15.

It has a Root as thick as a Man's Thumb, redish, chapt, accompany'd with long hairy Fibres: its Stalks are ligneous, about a foot tall, cover'd with a Coat redish and chapt underneath, whitish afterwards, garnished at first with many clusters of Leaves like those of the white Violet Plant, bushy, an inch or eighteen lines long, four or five lines broad, cottony, white, without either taste or smell: they lessen along the Stalks, which grow in length in form of an Ear of Corn, charg'd with Flowers consisting of four yellow Leaves, nine or ten lines long, oval at that end which is opposite to their tail. This Flower is cover'd with a Cup consisting of four white Leaves, the Cup incloses a Pistile of the same colour, oblong, terminated by a small Head, and surrounded with Chives with yellow tops: when the Flower is gone this Pistile, or Pestle, turns to a Fruit almost oval, about an inch high, eight or nine lines broad, quite flat, cottony and white, in the

[a] Καραβούχης. Caravachier, the Master of the Skiff,

frame whereof are fasten'd one or two Seeds flat, redish, round, about two lines in diameter, edg'd with a clearer Leaf, very fine, a little sloping in the Cut. The Flesh of this Seed, which likewise is brown, is bitter and of a hot taste. This Plant blows in the beginning of the Spring, but bears no good Seed in the Royal Garden.

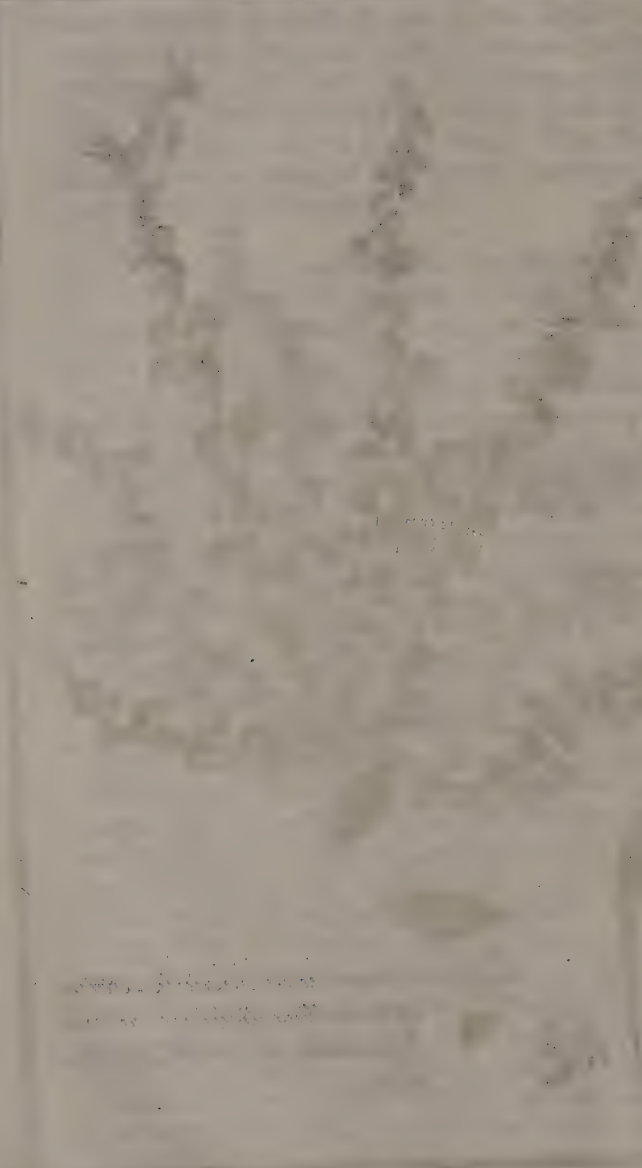
CHEIRO. We anchor'd at the Isle of *Cheiro*, within Musket-shot of *Caloyero*; the Falcons were there eaten according to the Custom of the *Levant*, where they never let their Meat mortify: the Flesh of these Birds is white, delicate, and of an excellent taste; they would be marvellous, if roasted and larded: we ate ours broil'd over the Coals, and without either Pepper or Vinegar. *Cheiro* is a desert Island eighteen miles about; here the Monks of *Amorgos* send their Caloyers at the time of Cheese-making. They breed here above 300 Goats or Sheep. We observ'd a rare kind of *Campanula*.

Campanula saxatilis, foliis inferioribus Bellidis, cæteris Nummulariæ. Corol. Inst. Rei Herb. 3.

Its Root is thick as a Man's Thumb, insinuating into the Clefts of the Rocks, white, sweet, full of Milk; its first Leaves are like those of the little Dazy, dispos'd in a round dark green, shining, two inches and a half long, half an inch broad: those that accompany the Stalks, are more like the Leaves of the Money-wort of *Nummularia*, and are fleshy, sleek, bright green, eight or nine lines long, terminating insensibly in a point, sustain'd by a very short Tail, thick set on the Stalks, about eight or nine inches long, and which often hang from the Clefts of the Rocks, a line thick, milky, and full of white Marrow. From the Basis of the Leaves grow along the Stalks, Flowers like a Bell, seven or eight lines long, four or five lines broad, washy blue,



*Campanula Saxatilis. foliis
inferioribus Bellidis, cæteris
Nymmularia Coroll. Inst. Rei
herb. 3.*



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blue, flafh'd in five parts like a *Gothic* Arch; the Pestle comes forth from the bottom of this Flower, white, and terminated in an anchor with three Crampirons or Hooks, surrounded at the Base with five Chives, white, laden each with a yellow Summit, very narrow. The Cup is a Bafon five lines long, dark-green, three lines broad, purfled on five fides, flafh'd into five points ftar-like: it becomes a Fruit with three Apartments fill'd with Seeds, redifh brown, fleep, polifh'd, fhining, oval, a third of a line in length. The whole Plant is infipid.

After we had made the Tour of *Cbeiro*, we pafs'd over to *Skinofa*, another desert Rock, twelve miles about, eight miles from *Cbeiro*, and twelve from *Naxia*. *Skinofa*, for aught appears to the contrary, is the Ifle *Skinuffa* mark'd by *Pliny* [a] to be near *Naxos* and *Pholegandros*. The *Greeks* doubt not that *Skinofa* [b] took its Name from its abounding with Maffick-Trees [c], tho' this Tree is not more common in *Skinofa* than in the adjoining Iflands. There remains in *Skinofa* nothing but the Rubbifh of a ruin'd Town, affording no one thing worth obfervation; which occafion'd our ftaying but two hours there, to fearch for Simples.

The *Ferula* of the Ancients grows very plentiful in this Ifland; it has preserv'd its old Name among the modern *Greeks*, who call it *Nartheca* [d], from *Nartbex* [e]. [f] It bears a Stalk five foot high, three inches thick, every ten inches there is a Knot or Knurr, branchy at each Knot, covered with a hard Bark two lines thick: the hollow of this Stalk is full of white Marrow, which being well dry'd

[a] *Hift. Nat. lib. 4. cap. 12.*

[b] *Σκινωσα. Hefych.* [c] *Σκινος, Lentiscus.*

[d] *Νάρθηκα.* [e] *Νάρθηξ.*

[f] *Ferula glauco folio, caule crassissimo ad singulos nodos ramoso & umbellifero. Corol. Inst. Rei Herb. 22.*

takes fire like a Match; this Fire holds a good while, and consumes the Marrow very gently, without damaging the Bark; which makes them use this Plant in carrying fire from one place to another; our Sailors laid in good store of it. This Use is of the earliest Antiquity, and may help to explain a Passage in *Hesiod* [a]; who speaking of the Fire which *Prometheus* stole in Heaven [b], says, that he brought it in a Ferula. The Foundation of this Fable doubtless proceeds from *Prometheus's* being the Inventor of the [c] Steel that strikes fire from the Flint. In all probability *Prometheus* made use of the Marrow of the Ferula instead of a Match, and taught Men how to preserve Fire in the Stalks of this Plant.

The Stalks are strong enough to be lean'd upon, but too light to hurt in striking [d]: and therefore *Bacchus*, one of the greatest Legislators of Antiquity, wisely ordain'd the first Men that drank Wine to make use of Canes of this Plant [e], because, being heated with excessive drinking, they would often break one another's Heads with the ordinary Canes. The Priests of the same God supported themselves on these Stalks when they walk'd; and *Pliny* observes [f], that this Plant is greedily eaten by Asses, tho' to other Beasts of Burden it is rank Poison: we could not try the Truth of this Observation, there being nothing but Sheep and Goats on the Island. The Ferula of *Italy* and *France* differs from that of *Greece*; therefore when [g] *Martial* said, that the

[a] *Εν κόλῳ Νάεθνης.* *Hesiod. Op. & Dies. vers. 52.*

[b] *Clara Promethei munere ligna fumus.* *Mart. Epigr. lib. 14.*

[c] *Τὸ πνεῖον* *Diod. Sic. Biblioth. Hist. lib. 5.*

[d] *Idem, lib. 3.*

[e] *Ἔισι γὰρ δὴ Νάεθνοφόροι.* *Plat. in Phædr.*

[f] *Hist. Nat. lib. 4. cap. 12.*

[g] *Ferulæque tristes sceptrâ Pædagogorum cessent.* *Lib. 10. Epigram.*

Ferula was the Pedagogues Scepter, because they use it in the correcting of their Scholars, he doubtless meant that sort which grows in *Italy, France, and Spain*, on the Coasts of the *Mediterranean*.

This of *Greece* serves now-a-days to make low Stools of: they take the dry'd Stalks of this Plant, and by alternately placing them in length and breadth, they form them into Cubes, fastened at the four corners with Pegs of Wood: these Cubes are the Visiting-Stools of the Ladies of *Amorgos*. What a different use is this from that the Ancients put the Ferula to? *Plutarch* and *Strabo* take notice, that *Alexander* kept *Homer's* Works inclos'd in a Casket of Ferula, on account of its Lightness: the Body of the Casket was made of this Plant, and then covered with some rich Stuff or Skin, set off with Ribs of Gold, and adorn'd with Pearl and precious Stones. We made incisions into some Stalks of the Ferula; the Milk which came out, as likewise the Clots which were naturally form'd on other Stalks of the same Plant, did not at all favour of *Galbanum*: this Drug proceeds from an umbelliferous Plant growing in *Africa*, which has been a long time preserv'd in the Royal Garden, and which I have list-ed under the Tribe of *Oreoselinum* [a], from the Structure of its Fruit.

From *Skinosa* we pass'd to *Raclia*, another Rock at three miles distance, situated between *Naxia* and *Nio*: we lay at *Raclia* the 23d of *September*, designing to set out immediately for *Nio*; but there run so high a Sea, we were forced to stay three days on this base Rock, which is not above twelve miles about; whereas *Nio* is a very agreeable Island, and much bigger. The

R A C L I A.

[a] *Oreoselinum Africanum, Galbaniferum, frutescens Anisi folio.* *Inst. Rei Herb.* 319.

Monks of *Amorgos*, who are masters of *Raclia*, have a Breed here of 8 or 900 Goats or Sheep; there are not above two Caloyers to look after them: these poor Caloyers live on black Bisket and Shell-fish; their Cheefe is very good. These Monks, who keep their abode towards the top of the Mountain, near a very plentiful Spring of Water, are every moment alarm'd by the Corsairs, who often land there to catch a few Goats; there hardly passes a Saick, but the Seamen steal one: in two days, our Seamen, who were but three in number, knock'd on the Head seven, and pick'd the bones of them. We went our selves and inform'd the Caloyers, and paid them fifteen pence a-piece for the Goats: pleas'd with this, they presented us a Cheefe, and a Goat which prov'd very good, because we let it mortify some hours.

At first view it should seem as if *Raclia* borrow'd its Name from *Heraclea*; but besides that the ancient Geographers make no mention of any Island of this Name, there is a great probability that this we are speaking of was known by the Name of [a] *Nिकासία*, placed near *Naxos*, by *Pliny* and others. Having but little to do at *Raclia*, we took occasion, while we waited for a passage to *Nio*, to make a Geographical Station on the top of the highest Rock in the Country; that is to say, after we had well regulated our universal Quadrant, we asked the Caloyers the Names of the circumjacent Islands, and observed to what Point of the Compass they lay: we found

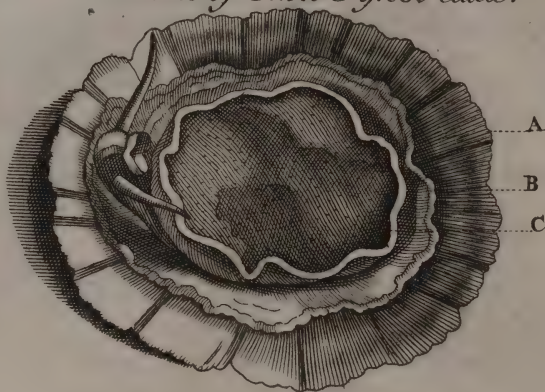
Naxia to be North of *Raclia*.

Stenosfa, North-North-East.

Skinosfa, North-East.

[a] *Νिकासία* νησίδιον μικρὸν πλησίον Νάξου. Steph. & Suid.
 Ἐστὶ δὲ τῶν Σποράδων ἡ *Νिकासία* πλησίον τῆς Νάξου. Eustat. ad
 vers. 530. Dionys. Perieg.

a kind of Shell Fish so call'd.



E



Cbeiro, East-North-East.

Amorgos, East.

Stampalir, South-East.

Paros, North-West.

There are but two Cales or small Ports at *Raclia* [a], the one North, over against *Naxia*, the other North-North-East: here we dissected some of the Shell-fish call'd [b] Goats-eyes, of which we ate various sorts.

The Shell of this Fish is a Bason of one intire piece *A.* about an inch or two in diameter, almost oval, eight or nine lines deep, form'd like a Funnel, terminating in a point, fill'd by a Fish which at first presents you with a large pectoral Muscle *B.* greyish brown, the Rims redish, and slightly waved: the Surface of this Muscle moves in little grains or particles just as Water seething over a fire before it boils; this Surface is supple, cover'd with a gluey flabber-like Liquor: by all which, the Fish is so fitted for insinuating it self into the minutest Inequalities of the Rocks, and will stick thereto so fast, that there is no making them quit their hold, but with a sharp-pointed Knife. This Muscle is tough as Whit-leather, about three lines thick, and generally an inch in length, exactly resembling the pectoral Muscle of your Land-Snails: the inner Surface *C.* of the pectoral Muscle is sleek, shining, hollow'd gutter-wise, at the bottom whereof is placed a Tendon, which separates it into two Ventricles; this Muscle is surrounded with a Border or Ruff *D.* which has a very quick Motion (independent of the Muscle) when it is prick'd: this Ruff or Border is compos'd of transverse Fibres, rang'd from the Center to the Circumference; which would make one suspect it did the Office of the *Aspera Arteria*,

[a] Calanque, in Lingua Franca; *KapaSerac*, in vulgar Greek.

[b] *LEPAS.*

if by means of its Tendon it did not adhere so fast to the Shell, insomuch that there is no loosening it without a Knife.

The Head of the Fish comes out of a sort of Coif fring'd and ruffled, produced by Elongation of the Border or Ruff abovemention'd: this Head, not unlike that of a sucking Pig, is four or five lines long, half as broad, rounded upwards, ending in a redish Mouth, two lines broad, and edged with a large Lip: on each side its Front issues an Horn; these are pushed out or contracted like other Snails, only they bend back much like a Cow's Horn.

The other parts of this Creature are inclos'd in a Bag *E.* where the Oesophagus meets, as in its Center: this Bag, about an inch and a half long, nine or ten lines broad, narrowing at the Head, is exactly laid on the Gutter of the pectoral Muscle, and contains a flabby Substance, good to eat, interspers'd with blackish Vessels.

The pectoral Muscles serve for Legs and Feet to the Creatures, as likewise to all Snails and Fish whose Shell consists but of one single piece. When the Fish we are speaking of would move forwards, they press hard on the foremost Edge of this Muscle; and when they would go backwards, they do the like on the hindermost Edge of the same Muscle.

We examin'd likewise another sort of Goats-Eye, whose pectoral Muscle is much thicker, and serves the same purposes as that of the ordinary Goats-Eye: its Head has also two Horns, but shorter. The Bason or Shell is longer, more oval, and has a hole at top, through which it seems to spout Water.

The Wind was so favourable to us,
that we got to *Nio* before we were
aware: the Ancients call'd this Island

Ios,

Ios, from the [a] *Ionians* its first Inhabitants. 'Tis forty miles about, remarkable for nothing but *Homer's Tomb* [b]: this famous Poet passing from *Samos* to *Athens*, put in at *Ios*, and died in the Port. They erected him a Tomb-stone, on which (a long time after) was grav'd the Epitaph related by *Herodotus*, the suppos'd Writer of *Homer's Life*. [c] *Strabo*, [d] *Pliny*, and [e] *Pausanias*, mention this Tomb: it is added by the latter, that the Tomb of *Clymene*, the Mother of *Homer*, was likewise shew'd there; and farthermore, that there was an ancient oracular Response at *Delphos* grav'd on a Column supporting the Statue of that excellent Man. By this Inscription it appear'd, that his Mother was of the Isle of *Ios*: We read the same Oracle in *Stephens* the Geographer, who has been followed by *Eustathius* on *Homer*; but 'tis alledg'd by *Aulus Gellius* [f], that according to *Aristotle*, *Homer* must have been born in the foresaid Isle. Be it as it will, we could meet with no Remains of this Tomb all about the Port: all we met with, was an excellent Spring of fresh Water, bubbling through a marble Trough but one pace from the salt Water.

Pliny has rightly fix'd the distance between *Nio* and *Naxia* at 24 miles: as likewise that between *Nio* and *Santorin* at 25 miles, tho' strictly 'tis 30; but that is an inconsiderable difference.

Marco Sanudo [g], the first Duke of *Naxia*, annex'd *Nio* to his Dutchy; nor was it dismembred till *John Crispo*, the twelfth Duke, gave it to his Brother Prince *Marco*; who built a Castle on an Eminence, two miles above the Port, as well for the Security of his own Person, as to defend his small

[a] Steph. lib. 4. cap. 12. [b] *Ios Homeri sepulchro veneranda.* Plin. [c] Rer. Geog. lib. 10. [d] Ibid. [e] Lib. 10. [f] Noct. Attic. lib. 3. cap. 11. [g] History of the Dukes of the *Archipelago*.

Domains against the *Mahometans*: he likewise sent for some *Albanian* Families to manure the Land, which wanted nothing but Hands to improve the natural Fertility of the Soil. Thus in a short time did this Island (which was look'd upon as a Desert) become very populous and flourishing. The Burgh now subsisting was built round the Castle like an Amphitheatre, probably on the Ruins of the ancient Town of *Ios*; for the Author of *Homer's* Life relates, that the Inhabitants of the Town came down to the Sea-side, to administer all the help they could to that wonderful Man. 'Twere needless to say, that *Nio* submitted in its turn to both the *Roman* and *Greek* Emperors: it came into the Family of *Pisani* by the Marriage of Prince *Marco's* only Daughter with *Lewis Pisani* a *Venetian* Nobleman.

Their Custom is once a Year to chuse a Consul or two. The Inhabitants paid the Grand Signior, in the Year 1700, two thousand Crowns for the Capitation, and 3000 for the Land-Tax. The Island is well cultivated, and not so steep as the other Islands: so that *M. Bochart's* Etymology [a] of it, won't hold. There is great call for the Wheat it produces, but Oil and Wood are scarce. No Palm-Trees are now to be seen, tho' it is likely this sort of Tree was what anciently caus'd it to be call'd *Phœnice*, as is observ'd by *Pliny* and others. In the King's Cabinet there is a Medal of this Island, with *Jupiter's* [b] Head on one side, and a *Pallas* with a Palm-Tree on the other. Father *Hardouin* mentions a Medal of this Island, with a Head of *Lucilla* on it [c].

There remains no Footstep of Antiquity in *Nio*: The Inhabitants have no notion of any thing but the Pence; they are all Thieves by Profession, and

[a] Geogr. Sacr. lib. 1. cap. 14.

[b] IHTON. [c] Num. Popul. & Urb.

therefore the *Turks* call it *Little Malta*; 'tis a Harbours place for most of the *Corfairs* of the *Mediterranean*. The *Latins* there have but one Church, supply'd by a Vicar of the Bishop of *Santorin*; the other are *Greek Churches*, depending on the Bishop of *Siphanto*.

Privateers frequent this Island, attracted by the Beauty of its Havens: that below the Burgh is one of the securest throughout the *Archipelago*, its Entrance verges from South to South-South-East. The Port of *Manganari* [a] faces the East, and affords a safe Retreat for the largest Fleets. The Pilots of *Nio* and *Milo* are reckon'd the best of any in the *Levant*, because they have a thorough Knowledge of the Coasts of *Syria* and *Egypt*, where the richest Prizes are taken. M. de *Cintray*, a Cruiser, put into Port while we were there: He came on shore, attended by his *Levantine*s, arm'd up to the very teeth; he took a Dinner at the *French Consul's*, and then return'd on board his own Ship. He wanted Bisket and a Pilot, which if the Consul had not procured, the Cadi or Waivod would for Money.

As we were going in search of *Simples*, to our great surprize we saw our Sailors coming down from the Mountains, so scared that they knew not whether their Saick was carry'd off by *Maltese*, [b] *Barbarees*, or *Banditti*. This Adventure concern'd us a little: but we soon learnt at the Consul's House, that the Vessel was in the Port, that the Seamen had quitted it to get ashore, at sight of one of M. *Cintray's* Galliot; and that in short M. *Tourtin*, who commanded it, being inform'd the Goods on board belong'd to *Frenchmen*, set it at liberty. One is subject to these petty Alarms in the *Archipelago*,

[a] *The Machine-Port.* *MaySandens*, *Machinarius*.

[b] *Corfairs of Barbary.*

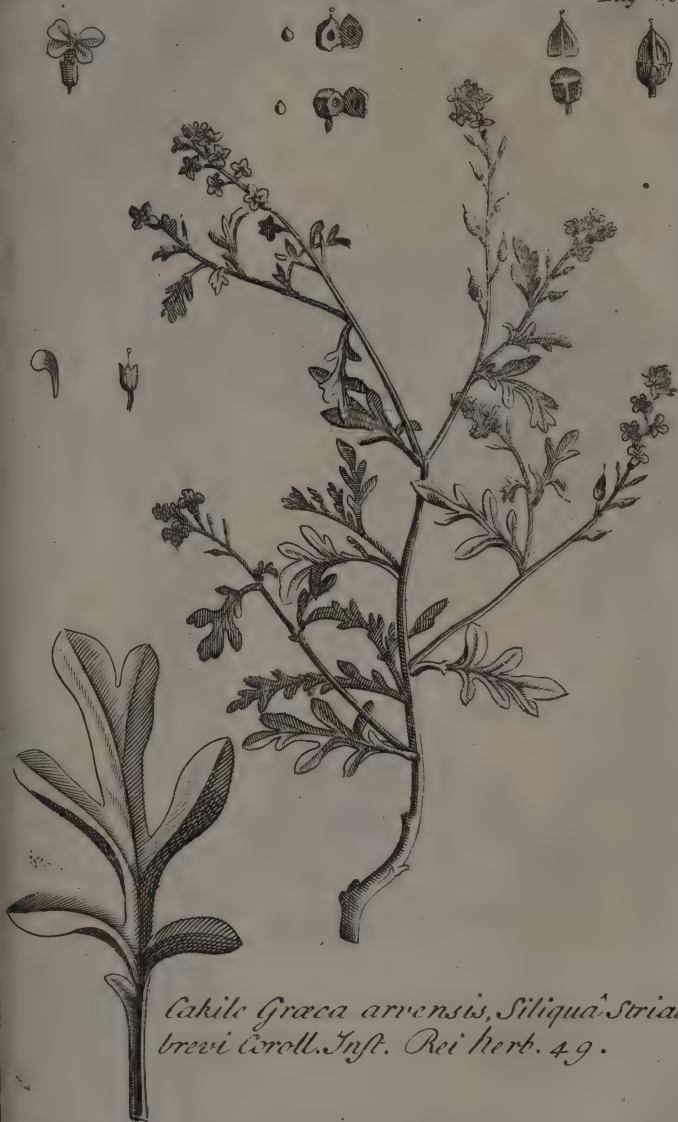
where one can't pass from one Isle to another but in Boats with two or four Oars, which never go except in calm Weather: 'twould be still worse to make use of large Vessels, which tho' they are secure from the Banditti, yet they wear out one's patience in staying for a Wind.

These Banditti, who are dreaded in all parts of the *Archipelago*, are a parcel of Villains, who are forced by Indigence to lay hold on the first Vessel they light of, and lie in wait for others at the Turn of some Cape or in some Creek. These Wretches, not content with plundering People, throw them overboard with a Stone about their necks, for fear of being seiz'd, upon the Complaints of those they have ill used. We understood, some days afterwards, that M. *de Cintray* had made prize of two Vessels belonging to these Banditti, who were carrying off a Ship laden with Timber, and eighteen *Turkish* Passengers.

The People of *Nio* will never forget the great Actions of the Chevaliers *d'Hoquincourt* and *Téméricourt*: the first came thither to refit, after having in the Port of *Scio* singly fought thirty Galleys commanded by the Captain *Bashaw*; the second, by means of a favourable Wind, forced sixty Galleys to sheer off, after several of them had been well bang'd. This Fleet had all the difficulty in the world to get away to *Candia*, where it was carrying 2000 Janizaries.

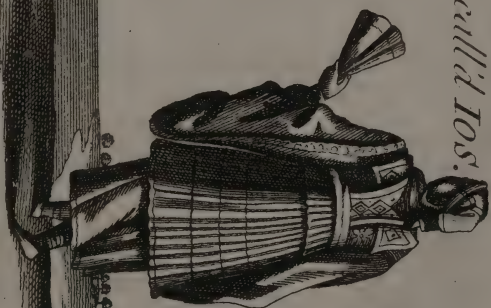
It had been very agreeable to have staid at *Nio*, had there been Fruits and Refreshments: but the Soil affords nothing but Corn. The Womens Apparel in this Island is as odd as in the other Islands. As for Plants, the Island produces none uncommon; yet we found a sort of Cakile which is not yet described, and which we met with at *Milo* and some other Islands.

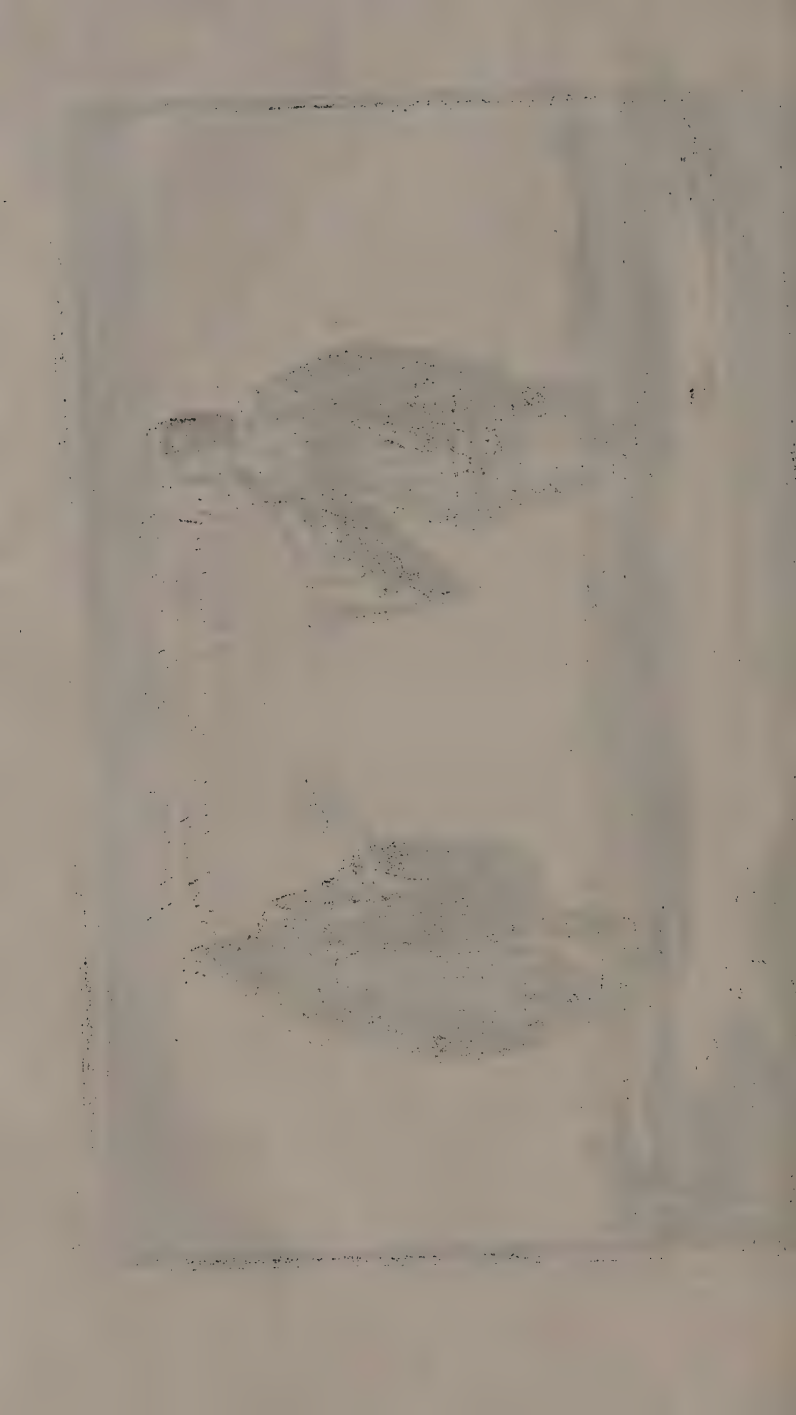
This



*Cakile Græca arvensis, Siliqua Striata,
brevis Coroll. Inst. Rei herb. 49.*

*Women of the Island
Nio, anciently call'd Tos.*





This Plant is branchy [a], a foot and an half or two foot high; its Stalk is three lines thick, dusky green, moderately hairy, angulous, full of white Pith, subdivided into several Branches, attended with Leaves here and there, like those of the Garden-Rocket: they are about two inches long, deep green, fleshy, acrid, mucilaginous, cut in as far as the Stalk, and growing less the nearer they are to the Flowers. From the Base of these Leaves grow small Threads adorn'd with yet smaller Leaves; the Extremities of the Branches are laden all along with Flowers consisting of four white Leaves, five lines long, which however do not rise out of the Cup above two lines: the Cup also consists of four leaves, and from its Center grow six white Chives, with yellow tops. The Pestle is but three lines long, and turns afterwards to a Fruit five or six lines long, two lines thick, gutter'd, picked, consisting of two pieces, jointed end to end, so as the lower part somewhat hollow receives the Tuberosity of the upper; both are of a spongy Substance, and each incloses in a separate Cell a redish Seed half a line long.

Being delighted with making Geographical Stations, we went to one of the highest places of the Port, and found that

Argentiere is between the West and West-North-West of *Nio*.

Siphanto, between the North-West and West-North-West.

Santorin, to the South-South-East.

Christiana declines from the South to the South-South-West.

Sikino is at the West-South-West.

Avelo declines from the North-North-East to the North.

[a] *Cakile* Græca, arvensis, siliquâ striatâ, brevi. *Corol. Inst. Rei Herb.* 49.

SICINUS &

SICENUS.

ΣΙΚΙΝΟΕ.

SIKINO.

At Break of Day we embark'd, and according to *Strabo's* Advice we took the Road towards the West, in order to repair to the Isle of *Sikino*. We are told by *Pliny*, *Apollonius Rhodius*, and *Stephens* the Geographer, that it was anciently call'd the Wine Island [a], because of its Fertility in Vines: upon which the Scholiast of *Apollonius* observes, that it took the name of *Sikinus* from a Son of *Thoas* King of *Lemnos* [b], the only Person of the Island who escaped with Life by means of his Daughter *Hyppisile*, in that cruel Massacre, when all the Women murdered in the night not only their Husbands, but all the unmarried Men of the Country, for preferring to them the captive Slaves they had newly taken in *Thrace*. *Thoas*, landing in this Island, was very kindly receiv'd by a Nymph, of whom he begot *Sikinus*.

There is still Wine enough in *Sikino* [c] to merit its ancient Name, abundance of Figs, but little Cotton: the green Figs are excellent, not so the dry ones, because they bake them in an Oven to preserve them from Worms. This Island, which is but eight miles from *Nio*, and about twenty in circuit, stretches from the South-West to the North-East: it is well cultivated, its Wheat is counted the best in the *Archipelago*; the People of *Provence* catch it up: they swept away all the Corn in 1700, and must continue to do so, if the Commerce of Cape *Negre* be not restored. There is however some difficulty to lade Corn in the *Levant*; being often forced to run from one Island to another, before you can get a full Cargo, and then it must some-

[a] ΟΙΝΟΙΗ. ΟΕΝΟΕ.

[b] Ἀπὸ Σικίνου υἱὸς Θόαςτος καὶ νηΐδος νύμφης. Schol. Apol. Rhod. ad vers. 625. lib. 1.

[c] Τὸ πρότερον Οἰνοίη καλεμένη διὰ τὸ εἶναι αὐτὴ ἀμπελόφυλον. Scol. Apol. Rhod. ibid.

times be half Wheat, half Rye. In 1700, the *Turks* of *Volo* and *Thessalonica* being under apprehensions of a Famine, would not suffer the People of this place to sell Corn to Strangers, any more than in *Candia*: but as the *Mussulmans* will do any thing for Money, they let the *Provensals* ship it off by night.

Sikino was part of the Domains of the Dukes of *Naxia* [a]; the Burgh, which is call'd after the name of the Island, is on an Eminence to the West-South-West, by a frightful Rock, which hangs over the Sea just as if it were falling into it: This Burgh contains not above 200 Inhabitants, who when we were there paid 850 Crowns to the Capitation and Land-Tax. The *French* Corsairs that marry there, are exempt from the Capitation; but the *Greeks* are very severe, in making them pay Taxes for the Lands they possess. There can't be a greater Punishment than for an old Fisherman to marry in *Greece*; their Wives have neither Virtue nor Money: and yet they will venture upon them, notwithstanding the King's strict Orders, who for the Nation's Honour has very wisely forbid any of his Subjects marrying in the *Levant*, without leave of his Ambassador, or some other of his Representatives.

The Isle of *Sikino* has no Port; we landed at *San Bourgnias*, an ugly Road; the Entrance of it is South-South-East, but the Saicks must be tow'd ashore: there is a pretty Chapel to lodge in, if a Man has not a mind to go up to the Burgh. There are no *Latins* in this Island: the Cadi goes the Circuits; the Waivod is most commonly a *Greek*, or a *Frank* from the adjoining Isles. The Consul of *France* was a *Maltese* [b]; he gave us a kind Entertainment, and is a very good sort of Man.

[a] History of the Dukes of the *Archipelago*.

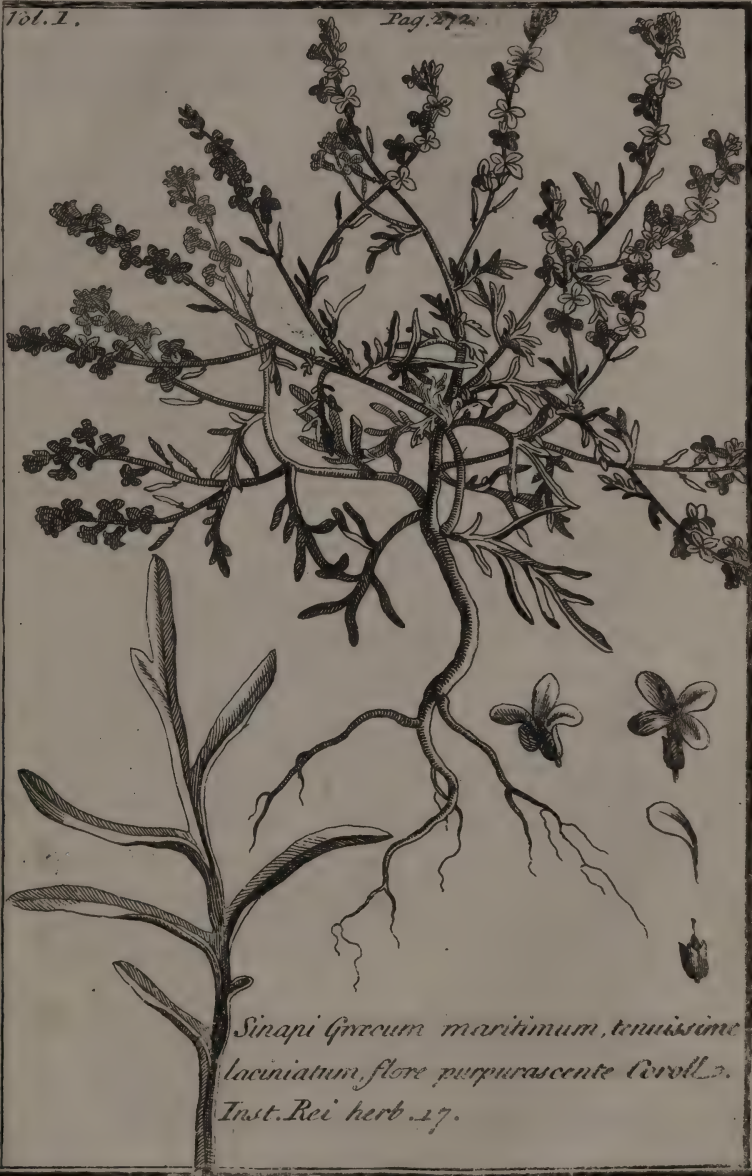
[b] Signior Francesco.

Our inquiring after Plants, together with the South-South-West Wind, kept us here till the second of *October*. We found a Mustard-Plant of a very beautiful sort, which is still kept in the King's Garden.

Its Root is nine inches long [*a*], white, two lines thick, hard, crooked, of a burning taste, attended with some Fibres a little hairy: it puts forth a Stalk a foot high, branchy, spreading wide, so that the whole Plant is not so tall as 'tis broad, except when 'tis run up to Seed; for then its Stalks lengthen considerably. The Leaves next the ground are three inches long, fleshy, and slash'd as far as the Stalk into several pieces an inch long, two lines broad, furrowed and rolling up. As these Leaves approach nearer to the Flowers, they grow less; these Flowers, which at first are in a cluster, separate themselves from each other in blowing: each Flower consists of four purple Leaves, and sometimes whitish, seven lines long, round at the point, two lines broad, and rise half their length out of the Cup. The Cup consists of four Leaves, pale green, four lines long, one broad; six Chives possess the middle, topt yellowish, dispos'd round a Pestle three lines long, fine as a Thread, and which turns to a Pod or Cod half an inch long, redish, almost cylindrical, about a line in diameter; it has two Apartments, wherein are some Seeds almost spherical, redish, half a line in diameter; the Partition concludes in a sort of spungy Horn, two lines long, in which there is a Seed like the others. The whole Plant has an acrid poignant taste.

The great Rock on the side of the Burgh is the best place for Simpling: we observ'd there with our universal Quadrant, that *Milo* is to the West-

[*a*] *SINAPI Græcum maritimum, tenuissime laciniatum, flore purpurascen- te. Corol. Inst. Rei Herb. 17.*



*Sinapi Græcum maritimum, tenuissime
laciniatum, flore purpurascente Corollæ.
Inst. Rei herb. 27.*

North-West, and *Policandro* declines from the West to the West-South-West.

It is highly probable, that *Polican-* POLICANDRO.
dro [a] is the *Pholigandros* of *Strabo* [b]
and *Pliny*: for besides the Similitude of Names,
Strabo says expressly, that in sailing from *Ios* West-
ward you meet with *Sicenos*, *Lagusa*, and *Phole-*
gandros. As for *Lagusa*, I take it to be *Cardiotissa*,
an ill-favour'd Rock between *Sikino* and *Policandro*,
where there is a famous Chapel of the Virgin, much
resorted to on occasions of Festivity. What *Aratus*
says of *Pholegandros* is applicable to *Policandro*;
namely, that it was call'd the Iron Island. *Stephens*
the Geographer [c] says, it took its Name from
a Son of *Minos*.

It has no Port: we landed the 2d of *October* at a
Creek [d] to the East-South-East. The Burgh,
which is about three miles from the shore, near a
terrible Rock, has no other Walls but what are
form'd by the back parts of the Houses: it contains
120 Families of the Greek Worship; *Anno* 1700,
they paid 1020 Crowns to the Capitation and Land-
Tax. As stony and parch'd as this Island is, it
yields the Inhabitants as much Corn and Wine as
they have occasion for. They are wanting of Oil:
all the Olives are pickled against Fast-days. The
Country is full of the Shrub *Tithymale* [e], which
for want of better Wood serves for Fuel. The
Island is poor, and deals in nothing but Cotton;

[a] ΦΟΛΕΓΑΝΔΡΟΣ. PHOLEGANDROS. ΦΙΛΟΚΑΝΔΡΟΣ. Ptol.

[b] Από δὲ τῆς Ἰωῶ πρὸς ἑσπέραν ἰόντι Σίκηνος καὶ Λάγυσα καὶ Φο-
λέγανδρος ἦν Ἀράτος σιδηρεῖν ὀνομάζει διὰ τὴν τραχύτητα. Strab.
Rer. Geog. lib. 10.

[c] Φολέγανδρος νῆσος τῶν Σποράδων ἀπὸ Φολέγανδρου τῆς Μίνως.
Steph.

[d] Καράβουρας. Statio Carinarum.

[e] Tithymalus arboreus. P. Alp. Encr.

you may have a dozen of Napkins for a Crown, but then they are not above a foot square: for the same price you may have eight, somewhat larger, and laced about.

There is no want of Papas and Chapels; that of the Virgin is very pretty; it stands on a huge Rock near the Ruins of *Castro*, the old Castle of the Dukes of *Naxia*, which no doubt is built on the Foundation of the ancient Town call'd *Philocandros*, as *Ptolemy* says. In this Chapel there are some Remains of marble Columns. As for the old Statue spoken of by *Thevenot*, we were told it has been saw'd to pieces to help to make a Door-case of: some years ago they found the Foot of a Figure in Brass, which they melted down to make Candlesticks for the Chapel. The old Monastery of the Caloyers is no longer in being: the Nunnery of St. *John Baptist* has but three or four Nuns. The Island looks gay, as dry as 'tis: we log'd at the House of *Georgachi Stay a Candiot*, a Man of Wit; he's the Consul of *France*, he likewise executes the Offices of Administrator and Waivod.

We were told of a very fine Grotto in this dreadful Rock; but we could not see it, because there is no going into it but by Boats in calm Weather, and the Sea was then very rough. The Rock is the best place in the Island for Simpling: we gathered there the Seed of the fairest sort of *Campanula* in all *Greece*; this Seed has happily grown up in the King's Garden, and produced the Plant I am going to describe.

The whole Plant [*a*], which is not above two foot tall, is round like an Under-Shrub; its first Leaves are eight inches long, two and a half broad, and begin with a tail four inches long, guttering,

[*a*] *CAMPANULA* Græca, saxatilis Jacobææ folio. *Corol. Inst. Rei Herb.* 3.



Campanula Græca, fixatilis, Jacobææ Foliis.
Coroll. Inst. Rei. herb. 3.

very fine edges; beyond this Tail the Leaves enlarge, deeply slash'd, shining, vein'd white as well as the Stalk. The Leaves along the Branches are not more than two or three inches long; the last Leaves are four or five lines broad, an inch and a half long, moderately indented and pointed: the Stalk of this Plant is woody, thick as a Man's Thumb at first, laden with Flowers at its extremities; each Flower is bell-fashioned about fifteen lines deep, widening to near two inches, washy blue, slash'd into five parts. The Cup is an inch long, cut into five sharp points; the Pestle rises from the Center of the Flower, white and hairy to the middle, afterwards greenish, terminating like a five-ray'd Star; attended with five white Chives, two lines long, three broad, bending towards the Pestle, laden with a Summit four lines long: the Cup turns to a Fruit round like a Man's Head, nine or ten lines in diameter, splitting in five Cells; each whereof is garnish'd with a Placenta charged with Seeds flat, shining, brown-colour'd. The whole Plant yields Milk, and has no manner of Smell: the Leaves are somewhat astringent; it is bis-annual.

On the same Rock we observed that

Cardiotissa declines from the East-North-East to the East.

Milo remains between the West-North-West and the West.

Polino, or *Burnt Island*, is between the West-North-West and the North-West.

Argentiere is in a right line on the back of *Polino*.

Siphno is between the North-West and the North-North-West.

Antiparos between the North-East and the North-North-East.

Paros between the North-North-East and the East.

Naxos between the North-East and the East-North-East.

We designed to return to *Naxia*, but the Wind being North, obliged us to put in at *Sikino*; and it continuing in that Corner, we shaped our Course for *Santorin*, and arrived there the 16th of *October*. It is 36 miles round, and distant from *Candia* 70 miles, from *Sikino* 30.

ΚΑΛΛΙΣΤΗ. *Santorin*, or *Sant-Erini*, was called *Calliste* [a], or the *Handsom Island*. *Cadmus* thought it so agreeable, that he left his Kinsman *Membliares* in it with some *Phenicians* to people it: were they now alive, they would not know it again; it is covered over with *Pumice*, the whole Island is a mere *Quarry* of it, where you may cut as large *Scantlings* as you please, just as any other sort of *Stone* in their respective *Quarries*. The *Coasts* all round the Island is almost inaccessiblely craggy and rugged, occasioned I suppose by *Earthquakes*.

Herodotus [b], *Pausanias* [c], and *Strabo* [d] write, that *Theras*, one of *Cadmus's* Descendants, gave this Island the name of *Tbera*: that not liking to live at *Lacedæmon*, he went over to *Calista*, after he had had the *Regency* of *Sparta* during the Minority of his Nephews, Sons of *Aristodemus*. *Calista* was then in possession of *Membliares's* Descendants. *Theras* seiz'd the Island, with the help of some *Mynians* who had got out of prison at *Lacedæmon* by a *Stratagem* of their Wives: the Story, my Lord, is too pretty not to remind you of it.

Your Lordship knows that the *Mynians* were the Progeny of some of those famed Heroes that accompany'd *Jason* to *Colchis*. In their Return back,

[a] Herod. lib. 4. ΟΗΡΑ. SANT-ERINI. SANTORIN.

[b] Ibid. [c] Lib. 3, & 7.

[d] Strab. Rer. Geog. lib. 8.

Island of SAINT-ERINI.
or Santorin.



they stopt at *Lemnos*, where their Posterity retained the name of *Mynians*; who afterwards being overpower'd by the *Pelasgians*, another People of *Greece*, they were driven out of *Lemnos*: upon this, they went to *Lacedæmon*, where they were so well entertained, that they had not only Lands given them, but their Men were allowed to marry *Lacedæmonian* Women, and their Women *Lacedæmonian* Men. Yet being the race of a parcel of vagrant ambitious Heroes, they soon discovered they had not quite lost the Inclinations of their Ancestors; and in short they attempted to seize the Supreme Authority, and vest it in themselves: hereupon they were taken up, and sentenced to death; but as good luck would have it, they were not to be executed but in the night-time, according to the Custom of the *Lacedæmonians*. Mean while their Wives Fondness suggested to them the Means of their Escape: They petitioned the Magistrates to let 'em take a last Farewel of their Husbands; which being granted, they changed Clothes with 'em: The Men went off disguised like Women, and these staid behind in the Prison disguised like Men.

Herodotus [a], who tells this Story, has recorded the Names of two of *Theras's* Descendants, who reigned in this Island, *Æsanius* and his Son *Grynus*; the latter went to consult the Oracle of *Delphos*, accompanied with the most eminent Personages of *Thera*, among whom was *Battus* the Son of *Polymnestes* (or *Cyrnus*) a Man of Quality [b], and very much in esteem among the *Mynians*. The Oracle bade 'em build a Town on the Coast of *Lybia*, and the Priestess pointed to *Battus*: this they neglected to do, nor did they know where *Lybia* was; but the Drought, which lasted seven years in *Thera*, and killed every

[a] Ibid. [b] Cyrene autem condita fuit ab Aristæo, cui nomen *Battus* propter linguæ obligationem. Hujus pater *Cyrnus* rex *Theræ* insulæ, &c. *Justin. lib. 13. cap. 7.*

Tree but one throughout the Island, obliged the King to return to the Priests, who ordered 'em a second time to build a Town in *Lybia*. They did so, and this was the Origin of *Cyrene*, the Country of the Poet *Callimachus*, who calls it the Mother of good Horses: and indeed at this very time the finest Barbs of *Africa* come from the Kingdom of *Barca* or *Cyrene*; for this Kingdom has borrowed its Name from the ancient City of *Barce*.

Strabo [a], who places *Thera* between *Crete* and *Egypt*, allows it but 25 miles compass, and says, it is in form very long. Things are mightily changed sure, since that time. *Thera* lies between *Candia* and the *Cyclades*; it is 36 miles about, and in figure is exactly like a Horse-Shoe. As for its Situation, the Passage in *Strabo* must be corrected by that of his Compiler, who places *Thera* between *Crete* and *Cynuria* [b], a Region of the *Peloponnesus*, belonging to the *Lacedæmonians*. As for the Figure or Form of it, no wonder it represents a Half-moon; for such considerable Changes have happened in its Neighbourhood, that this is but a small matter. Besides the Mutation of its Form, it has gained eleven Miles in length more than it had in *Strabo's* days; but then it has lost all its fine Towns, of which *Herodotus* says, there were no fewer than seven [c]. It must likewise have been considerable for its Power, since *Thera* and *Melos* were the only places that in the famous War of *Peloponnesus* durst declare for the *Lacedæmonians* against the *Athenians*, who had all the other Isles of *Greece* on their side.

The Revolution of the Greek Empire, after the taking of *Constantinople* by the *French* and *Venetians* [d], occasioned the annexing of *Santorin* to the Dutchy of *Naxia*; but *John Crispo*, who was the

[a] Ibid.

[b] Steph. Byzant. *Read Κουρίας for**Κουρίας.*

[c] Lib. 4.

[d] History of the Dukes of

Archipelago.

twelfth Duke thereof, yielded it up to Prince *Nicholas* his Brother, who was called the Lord of *Santorin*. It was united to the Dutchy after the Death of *William Crispo*, the fifteenth Duke, who by Will appointed for Successor the Lord of *Santorin* his Nephew : it was afterwards mortgaged to the Lord of *Nio*, by *James Crispo*, the seventeenth Duke of the *Archipelago*, who was fain to borrow excessive Sums to carry on the War against *Mabomet II.* in that famous League he was entered into with the *Venetians* and the King of *Persia*. Lastly, *Santorin* surrendered itself to *Barbarossa* under *Solyman II.*

It is no easy matter to find out when the Isle of *Thera* took the Name of *Sant-Erini* ; but in all likelihood 'tis derived from that of *St. Iren* [a], the Patroness of the Isle, and from *Sant-Erini* 'tis become *Santorin*. This Saint was of *Thessalonica*, and suffered Martyrdom on the first of *April* in 304, under the ninth Consulate of *Dioclesian*, and the eighth of *Maximian Hercules* : the *Latin Church* observes it as a Holiday at *Santorin*, where are still nine or ten Chapels dedicated to *St. Irene*.

We were set ashore at Port *San Nicolo*, below *Apanomeria* [b], which is on the left as you enter the Port. We were very much tired in getting to the Town, for it is not to be imagined how steep the Way is. The other Towns of this Island are *Scaro* or *Castro*, *Pyrgos*, *Emporio* or *Nebrio*, and *Acrotiri* [c], situated on the left Side of the Port opposite to that of *Apanomeria*. This Port is like a Half-moon in form ; as fine a Port as it looks to be, no Ship can anchor in it, for no Bottom could ever yet be found by the Plumb-line : it has two Entrances, one at the South-West, the other at the West-North-West, under shelter of the small Isle of *Thirasia*,

[a] Τὸ Νηοὶ τῆς ἁγίας Ἑιρήνης, Insula Sanctæ Irenes.

[b] Ἀπανωμέρια.

[c] Τὸ Κάστρον τῆ Σκάβου. Πυργὸς.

Ἐμπορίον. Ἀκροτήριον.

separated from *Santorin* by the Port of *San Nicolo*, a small Strait where Boats ply : over against the other Entrance, there are three Rocks less than *Thirasia*. The [a] white Island is out of the Port, the [b] small Island is within, and [c] burnt Island is situated between 'em both ; the latter received a considerable Increase in 1427, the 25th of *November*, as is recorded in some *Latin* [d] Verses graved on a Marble at *Scaro* near the Church of the Jesuits.

'Tis said all these Islands rose from the Bottom of the Sea. What a frightful Sight to see the teeming Earth bring forth such unwieldy Burdens ! What prodigious Force must there needs be, to move 'em, displace 'em, and lift 'em above the Water ! No Wonder the Port of *Santorin* has no Bottom : the Hollow whence that Island issued must, by mechanical Necessity, at the same time have been occupied by a like Bulk of Water. What Shocks, what Concussions must have been excited in the Neighbourhood of it, when this Abyss so of a sudden filled itself up again ! Sure this new Island was not called by the Name of *Beautiful* till long after its Birth ; for emerging as it did out of the Waters, it could be nothing else but a Mass of Stone covered over with Slime and Mud : Numbers of Years must have been requisite to the forming, out of those Substances, a Soil proper for Production ; I can't imagine whence it got the Seeds of Plants it was adorned with.

Therassia, says *Pliny* [e], was loosened from it afterwards ; the Resemblance of the Name is the cause that many have taken *Thiresia*, a base Rock separated from *Santorin* by the Port of *San Nicolo*, for *Pliny's* new Island. I can't help suspecting that the Ancients called *Therassia* the white Island, and gave the Name of *Hiera* to *Thiresia* : If my Conjecture is

[a] Ασπερσιναι.

[c] Καρμύιν.
Father Richards.

[b] Μικρονοί καὶ μικρὴ Καρμύιν.

[d] Reported in the Relation of Sant-Erini, by

[e] Hist. Nat. lib. 4. cap. 12.

false, all the Authors that have mentioned the Transactions between *Thera* and *Therasia*, have been under a Mistake, except *Strabo* [a], who alone has called by the Name of *Therasia* the Isle of *Christiana*; otherwise that Author had ill expressed himself, in saying, that *Thera* is in the Neighbourhood of *Anaphe* and of *Therasia*, since *Anaphe* is eighteen Miles distance from it. *Ptolemy* has placed a Town on *Therasia* [b]; certainly it must not have been on the present *Thiresia*, which has not Extent enough to build a Castle on.

This Observation may help to justify *Seneca* [c], who refers to his time the Apparition of the Isle of *Therasia*: This likewise shews, that *Pliny* was not Contemporary with *Strabo*, nor consequently with *Dioscorides*; since besides his speaking of *Therasia* as a Spot of Ground bran-new, torn from the Isle of *Thera* by the Violence of the Sea, he also advances, that the Rock *Automate* or *Hiera* appeared to view some time after between *Thera* and *Therasia*. How can this Passage of *Pliny* [d] be explained, if we take the Rock of *Thiresia* for the *Therasia* of that Author? For, 'tis certain, that between *Santorin* and *Thiresia* there's only the Port of *San Nicolo*, where there would not be room so much as for a single Rock of any Bulk. In our Days, continues *Pliny*, has been seen issuing out of the Sea another Rock called *Thia*, just by *Hiera*: Would it be going too far, to take for granted these two Rocks to be *Thiresia* and *Cammeni*, supposing that *Aspronisi* is the real *Therasia* of the Ancients?

The Situation of all these Rocks can't otherwise be comprehended: *Justin* [e], for example, reports, that there was so great an Earthquake between the Isles of *Thera* and *Therasia*, that a new Island was

[a] Rerum. Geog. lib. 10.

[b] Geog. lib. 3. cap. 15.

[c] Quæst. Nat. lib. 6. cap. 21.

[d] Hist. Nat. lib. 2.

cap. 77.

[e] Lib. 30. cap. 4.

with great Admiration beheld springing forth amidst the hot Water. Father [a] *Hardouin* has perfectly well corrected *Pliny's* Text upon the Origin of *Thera*. *Dion Cassius* [b] speaks barely of the Apparition of a small Island, which shewed itself near *Thera* in *Claudius's* time. *Aurelius Victor* [c] says, it was considerable ; and *Syncellus*, who places it in the 46th Year after Christ, assigns it between *Thera* and *Therassia* : Lastly, *Ptolemy* places a Town on *Therassia*.

Cedrenus [d] says, that in the tenth Year of *Leo* the *Isaurian*, that grand Iconoclast, there appeared for some Days together so thick a Darknes between *Thera* and *Therassia*, that it seemed as if a burning Kiln or Furnace was rising up : This cloudy Substance incrassated and hardened itself amidst the Flames, after which it fastened on the Isle *Hiera*, and increased the Bulk thereof. Mean time there were cast up such Quantities of Pumice-Stones, as covered the Coasts of *Macedon* and *Asia-Minor*, even as far as the *Dardanelles*. *Cedrenus* has done nothing more than *Theophanes* [e] and *Nicephorus* ; the first refers this Fact to the Year 712, the other to 720.

The Natives, though very ignorant, fail not to acquaint Strangers, that all the petty Rocks about this Island were brought into the World by Earthquakes. We learn from Father *Richard* [f] the Year when the little Burnt Island appeared ; his Words are these : “ There are many old Men in this Island, “ who affirm, they saw an Island form itself by Fire “ in the middle of the Sea, in the Year 1573. which “ Island was therefore called *Micri Cammeni*, that “ is to say, *Little Burnt Island*.” Now we're speaking of Fire, *Strabo* [g] says, that the Sea was observed to boil four Days together, between *Thera*

[a] In notis ad Emendat. ad lib. 2. Hist. Nat. Plin.

[b] Lib. 60.

[c] In Claud.

[d] Compend. Hist. Ann.

Christ. 713.

[e] Theoph. Chronol.

[f] Relat. de Sant-

Erini.

[g] Kerum Geog. lib. 1.

and *Therasia*; that it cast forth Flames, and that an Island, 1500 Paces in Compass, manifestly appeared, as if it had been plucked up from the Bottom of the Water by Engines.

M. *Thevenot* [a] relates something like what is recounted by *Theophanes*, *Nicephorus*, and *Cedrenus*; namely, that about 53 Years ago a prodigious quantity of Pumice-Stones was seen to arise from out of the Port of *Santorin*; that they ascended from the bottom of the Sea with such noise and impetuosity, that one would have thought them to be the Bursts of Cannon. At *Scio*, above 200 miles from the place, they fancy'd the *Venetian* Army was fighting the *Turks*. These Pumice-Stones flew so thick on the Coasts of the *Levant* Sea, that the Inhabitants of the Islands make no manner of doubt they came from *Santorin*.

As for the Formation of Islands now under consideration, can any thing be more demonstrative than what we find in the publick News from *Constantinople*? “ In *November* last, 1707 [b], the subterranean Fires produced at *Santorin* an Island, already two miles in circuit, and was actually growing bigger the first of *December* by additional Rocks, and other new matter which the Flames continued to cast forth. The Burning was preceded by violent Earthquakes, followed by a thick Smoke, which issued out of the Sea in the day-time, and Flames in the night-time, and accompanied with terrible Noises under ground.” To this may be added the appearing of a new Island out of the Sea, amidst a dreadful Hurricane in 1638, near the Island of *St. Michael*, one of the *Azores*: *Gassendus* [c] reports this new Island to be three Leagues in length, and one and a half in breadth.

[a] Relat. cap. 68.

[b] *Gazette* of April 14. 1708.

[c] Not. in *Diog. Laert.* lib. 10.

It is high time we entered into a more exact Detail of the Isle of *Santorin*. Nothing is more dry and barren than its Soil; and yet tho' 'tis all a mere Pumice, the Inhabitants by Labour and Ingenuity have made a perfect Orchard of the most ungrateful Spot of Ground in the World; and however disagreeable its Coast may be, yet is *Santorin* a Jewel compared to the Islands about it: whereas in *Nanfio*, not above eighteen miles from it, you see nothing but Thistles and Brambles, tho' the Land is naturally excellent. *Santorin* affords indeed little Wheat, but a deal of Barley, abundance of Cotton, and Wine in profusion: this Wine has the colour of Rhenish, but it is potent and spirituous; 'tis exported to all parts of the *Archipelago*, and as far as *Constantinople*: the main Trade of the Island consists in this Liquor and their Cotton Manufactures. The Women here are busy'd in cultivating the Vineyards, while their husbands are abroad selling their Wines. The best Vineyards are in a Plain beyond *Pyrgos* at the foot of the Mountain of St. *Stephen*; their way of Culture is much like that of *Provence*: their Cotton comes in a Shrub like our Gooseberry-Trees; they do not pluck them up every Year, as is practised in the other Islands: it is the same Species with that which *Baubinus* calls Herb-Cotton, and which he has distinguished from Shrub-Cotton.

Fruit is scarce in this Island, except Figs: they fetch their Oil from *Candia*, and Wood from *Racchia*; the Scarcity of the latter is the reason of their hardly ever eating new Bread in *Santorin*: generally speaking, they make Barley-Bread, and this but three or four times in the Year; it is a black sorry sort of [a] Biscuit. They kill Beeves but at one time of the Year; after they have cut them to pieces

[a] Σκίσος from the Verb σκίζω, scindo, because there is no eating them without breaking them.

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and boned them, they set the flesh to steep in Vinegar wherein Salt has been dissolved: this Flesh, expos'd in the Sun seven or eight months, grows as hard as Wood; some eat it dry, others boil it.

There are reckoned to be in *Santorin* 10000 Souls: besides the Towns noted upon our Plan, there are five populous Villages, *Carterado*, *Masseria*, *Votona*, *Gonia*, and *Megalo-Chorio*. The Inhabitants of this Island are all *Greeks*; you never hear the Name of a *Turk* mentioned, but when they speak of the Taxes. In 1700, they paid 4000 Crowns to the Capitation, and 6000 to the Land-Tax. Among the *Greeks*, there is not above a third of the Inhabitants who follow the *Latin* Way of Worship: the Gentry live at *Scaro*, a small Town built at the farther end of the Port on a Rock that stands almost by it self, and very rugged; here too the Consul of *France* resides, and the Jesuits have a good House: *Sophiano* Bishop of *Santorin* restored them thither in 1642 [a], and gave them the place of the Ducal Chapel to build a Church on. We were handsomly treated by their Superiour; he distributes Medicines very successfully as well as charitably. However holy and zealous the Missionaries be, it were to be wish'd there were but one sort of Religious in each Island: Experience shews that the Christian Religion is propagated and maintained with more Edification in *Sy-ra*, where there are none but Capuchins, and in *Santorin* where there are none but Jesuits, than in those Islands where there are of both sorts. The two Bishops of the Island, one whereof is a *Greek*, the other a *Latin*, resided at *Scaro* when we arrived there: there is in the same Town a Curate, and five or six Canons of our Communion. The *Greek* Nuns of the Order of *St. Basil*, are 25 in number; the *Latin* but 15, and follow the Rule of *St. Domi-*

[a] Relation of *Sant-Erini*.

nick: these Nuns make the best Calicoes in the Country; they are carried to *Candia*, the *Morea*, and to all parts of the *Archipelago*.

The Cadi of *Santorin* is sometimes itinerant; when he resides in the Island, 'tis commonly at *Pyrgos*, the prettiest Town in all the Island, built on a rising ground, from whence you discern two Seas, and the finest Vineyards in the world: there wants nothing but Water, of which there is but one Spring in the whole Country, (on the Mountain of *St. Stephen*) and that but a sorry one. 'Tis true, they every where have places to receive and keep Rain-water dug in the Pumice, and well cemented. Most of the Houses are Caverns dug in the same Stone, like Badgers Holes, or those sort of Chymical Furnaces called *Athanors* [*a*]: they are arched over with very light Stones, reddish, which look to be a half pumice. The Coast of the Port is the most frightful of any; not so much as a Blade of Grass to be seen, and the Rocks of the colour of Iron Dross.

The seventh of *October* we went to the Mountain of *St. Stephen* [*b*], so called from a Chapel dedicated to that Saint. It is very extraordinary, to see a Block of Marble grafted, as one may say, on Pumice-Stone. Did it ascend from the bottom of the Waters, or has it been found since the birth of the Island? There is still to be seen on one of its little Hills at the foot of a Rock, the Rubbish of an ancient Town, and the Ruins of a marble-column'd Temple. It may have been that of *Neptune*, built there by the *Rhodians*; but the Scholiast of *Pindar* observes [*c*], that there was another of *Minerva*, and that the Island of *Thera* was consecrated to *Apollo*: and therefore *Pindar* calls it a Holy Island.

[*a*] Πόγια.

[*b*] Ὅρος τῆς ἁγίας Στεφάνου.

[*c*] On the fourth Ode.

Trifanias [a] mentions a Medal of *Venus*, on the Reverse whereof is represented a sort of Boundary-God, which that Author suspects to be the Figure of *Jupiter* [b], God of Confines or Limits.

Here follow the Inscriptions that are found among the Ruins of the finest [c] Town of the Island, considerable even when *Rome* was in its Glory, since it had leave to consecrate Monuments to its Emperors.

TIBERION ΚΛΑΥΔΙΟΝ
ΚΑΙΣΑΡΑ ΣΕΒΑΣΤΟΝ
ΓΕΡΜΑΝΙΚΟΝ ΚΟΙΡΑΝΟΣ
ΑΓΝΟΣΘΕΝΟΣ ΚΑΙ ΟΥΤΙΟΣ
ΑΥΤΟΥ ΑΓΝΟΣΘΕΝΗΣ
ΥΠΕΡ ΤΟΥ ΔΗΜΟΥ.

Coeranus Son of Agnosthenes, and Agnosthenes his Son, in the Name of the People testify their Attachment for Tiberius, Claudius, Cæsar, Augustus, Germanicus.

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ ΜΑΡΚΟΝ
ΑΤΡΗΔΙΟΝ ΑΝΤΩΝΕΙΟΝ
ΣΕΒΑΣΤΟΝ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ
Ο ΘΗΡΑΙΩΝ
ΤΗΝ ΕΠΙΜΕΛΕΙΑΝ ΚΑΙ ΤΗΝ
ΑΝΑΣΤΑΣΙΝ ΠΟΙΗΣΑΜΕΝΩΝ
ΑΡΧΟΝΤΩΝ ΑΣΚΛΗΠΙΑΔΟΥ Β
ΚΑΙ ΚΟΙΗΤΟΥ Β ΚΑΙ ΑΔΕΞΑΝΔΡΟΥ
ΕΥΦΡΟΣΥΝΟΥ ΙΕΡΑΣΑΜΕΝΟΥ
ΠΟΛΥΟΥΧΟΥ Β

[a] Comment. Hist. tom. 1. p. 695.

[b] Legend. ΘΗΡΕΩΝ ΖΕΥΣ ΟΜΟΡΙΟΣ. Jupiter conterminus.

[c] An Ελευσίη 2^η Οικ. Ptol. Geog. lib. 3. cap. 15.

Under Asclepiades and Quietus, Magistrates for the second time, with Alexander Son of Euphrosynus, the Senate and People of the Island of Thera have caused to be erected the Statue of the Emperor Cæsar, Marcus Aurelius, Antoninus, Augustus, consecrated by Polyuchus the High Priest for the second time.

'Tis said the Fragments of the Statue are not far from the Inscription; but this Statue is without a Head.

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ
Λ. ΣΕΠΤΙΜΙΟΝ ΣΕΒΗΡΟΝ
ΠΕΡΤΙΝΑΚΑ ΣΕΒΑΣΤΟΝ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ
Ο ΘΗΡΑΙΩΝ.

The Senate and the People of Thera assure the Emperor Cæsar, L. Septimius Severus, Pertinax, Augustus, of their perfect Devotedness.

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ Μ. ΑΥΡΗΑΙΟΝ
ΣΕΒΗΡΟΝ ΑΝΤΩΝΕΙΟΝ ΕΥΣΕΒΗ
ΣΕΒΑΣΤΟΝ ΑΡΑΒΙΚΟΝ ΑΔΙΑΒΗΝΙΚΟΝ
ΠΑΡΘΙΚΟΝ ΓΕΡΜΑΝΙΚΟΝ ΜΕΓΙΣΤΟΝ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ Ο ΘΗΡΑΙΩΝ
ΑΡΧΙΣ. Μ. ΑΥΡ. ΙΣΟΚΛΕΟΥΣ ΑΣΚΛΗΠΙΑΔΟΥ
ΤΟ Β ΚΑΙ ΑΥΡ.
ΚΛΕΟΤΕΛΟΥΣ ΤΥΡΑΝΝΟΥ ΚΑΙ ΑΥΡ. ΦΥΛΟΕΞΕΝΟΥ
ΑΒΑΣΚΑΝΤΟΥ ΤΗΝ ΠΡΟΝΟΙΑΝ ΤΗΣ ΠΑΡΑΣΚΕΒΗΣ
ΚΑΙ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΤΟΥ ΑΝΔΡΙΑΝΤΟΣ ΠΟΙΗΣΑ-
ΜΕΝΟΥ
ΤΟΥ ΠΡΟΤΟΥ ΑΡΧΟΝΤΟΣ ΑΥΡ. ΙΣΟΚΛΕΟΥΣ ΤΟ Β.

Under the Magistrates M. Aurelius Isocleus, Son of Asclepiades; Aurelius Cleoteles, Son of Tyrannus; and Aurelius Philoxemus, Son of Aboscantus; by order of the Senate and People of Thera, Aurelius Isocleus,

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Iocleus, Chief Magistrate for the second time, has with Expence both of Time and Money, erected the Statue of the thrice mighty Emperor Cæsar, Marcus Aurelius, Severus, Antoninus Pius, Augustus, Arabicus, Adiabenicus, Parthicus, Germanicus.

ΑΥΡ. ΤΥΧΑΣΙΟΣ ΤΟΝ ΠΑΤΕΡΑ
ΚΑΙ ΕΛΠΙΖΟΥΣΑ ΤΟΝ ΙΔΙΟΝ
ΣΥΜΒΙΟΝ ΤΥΧΑCΙΟΝ
ΑΦΗΡΟΙΞΑΝ.

Aurelius Tychasius for his Father, and Elpizouse for her dear husband Tychasius, consecrate the Testimonies of their mutual Love.

ΚΑΡΠΟΣ ΤΗΝ
ΙΔΙΑΝ ΓΥΝΑΙΚΑ
ΣΩΕΙΔΑ ΑΦΗΡΟΙΞΕΝ
ΤΗΝ ΜΟΝΑΝΔΡΟΝ.

Carpus has consecrated by this Monument his Love towards his dearest Wife Soeide, who had no other Husband.

I copy'd these Inscriptions at *Paris* from M. *Spon's* Collection of curious Antiquities. Our Guides at *Santorin* had not the Wit to conduct us to the noble Ruins of the Island ; so, after we had viewed the Chapel of *St. Stephen*, they persuaded us we had seen whatever was worth Observation in that Country: mean while the Weather was so very tempting for us to go to *Nanfio*, that our Mariners advis'd us to lay hold of the opportunity.

Nanfio [a] is also one of those Islands which made part of the Dutchy of NANFIO.

[a] ΑΝΑΦΗ. ANAPHE.

Naxia, under the Princes of the Line of *Sanudo* and *Crispo*. *James Crispo* [a], the twelfth Duke, who may justly be stiled the Pacifick, gave this Island to his Brother *William*, who raised a Fortrefs there, the Ruins whereof are yet to be seen on a Rock above the Town: he was Duke of *Naxia* after his Brother *James* died; his only Daughter *Florentia Crispo* remained Lady of *Nanfio*, nor was the Island annexed to the Dutchy till after her Death.

Membliaros [b] was the ancient Name of *Nanfio*, a Name taken from *Membliares*, a Relation of *Cadmus*, and who settled at *Tbera* instead of following that Hero in his Adventures. The Island we are speaking of, was named *Anaphe*, on occasion of its being discovered by the *Argonauts* [c], after a violent Tempest, which had driven them to the farther end of the *Archipelago*; it was no very great catch of a Discovery, the Island being but sixteen miles about, without ever a Haven, and its Mountains bare as a Bone: yet is it not destitute of noble Springs sufficient to fertilize the Fields, with ever so little Application and Ingenuity.

All the Inhabitants are of the *Greek* Communion, and under the Bishop of *Siphno*; there are no *Turks* nor *Latins* among them: the Cadi and Waivod go the Circuits. They are an idle sort of People, and their whole Trade consists in Onions, Wax, and Honey: as for Wood, I do not think there is enough to roast the Partridges the Country affords; there are such prodigious numbers, that for the preservation of the Corn, they take up all the Eggs they can light of about *Easter-tide*, and they generally amount to ten or twelve thousand: they use them in all their Sauces, in Omelets chiefly. Yet in spite

[a] History of the Dukes of the *Archipelago*.

[b] ΜΕΜΒΑΙΑΡΟΣ. Steph.

[c] Τοῖς δὲ Ἀργοναύταις ὑπὸ κειμῶνος τροχομένοις καὶ σκολομηνῆς ἀναφανείσα Ἀνάφη ἐπικέκληται. Steph.

of this Precaution, we sprung a Covey every foot; they are of a very ancient Breed, and came from *Astyphalia* [a]: if any credit may be given to *Hege-sander* [b], a Burgher of this Island brought but a Brace to *Anaphe*; but they multiply'd so fast, the People could scarce live for them: for which reason they have made it their practice to destroy the Eggs.

Once a year they chuse two Consuls, sometimes but one: These Magistrates had not Authority enough to procure us Bacon to lard our Partridges; the *Greeks* know nothing of larding; so we were forced to eat them half boil'd, half roasted: this was not our greatest grievance; we understood there were Banditti hovering about the Island, especially at *Anapbi-poula*, an ugly Rock in sight of the Town. A Tartane of *Martigues* luckily putting in, dissipated our Fears: the Master made us a Present of excellent Wine of *Cadiere* near *Toulon*, and had he been bound to any Island of the *Archipelago*, we had gone along with him; so we chose rather to stay and roam about the Island, till the Banditti had quite clear'd the Coast.

To the Sea, Southward, going to the Chapel of our [c] Lady of the Bull-rush, you see upon a small Rising the Ruins of a Temple of *Apollo* [d] *Egletes* or Refulgent. *Strabo*, who speaks of this Temple, says not upon what occasion it was built; it is [e] *Conon* we learn it from: according to him, *Ja-son's* Fleet in its Return from *Colchis* was overtaken with so terrible a Storm, they had no Resource but Vows and Prayers. *Apollo* was graciously pleased to relieve so many Heroes; and accordingly a Thun-

[a] Stampalia. [b] Athen. Deipn. lib. 9.

[c] Παναγία Καλαμιότισσα.

[d] Καὶ πᾶσι τοῖς Κρήτης Ἀνάφη ἐν ἣ τὸ τῷ Ἀγλήτῃ Ἀπολλωνος ἱερὸν. Strab. Rer. Geog. lib. 10. Ἀιγλή, Fulgor.

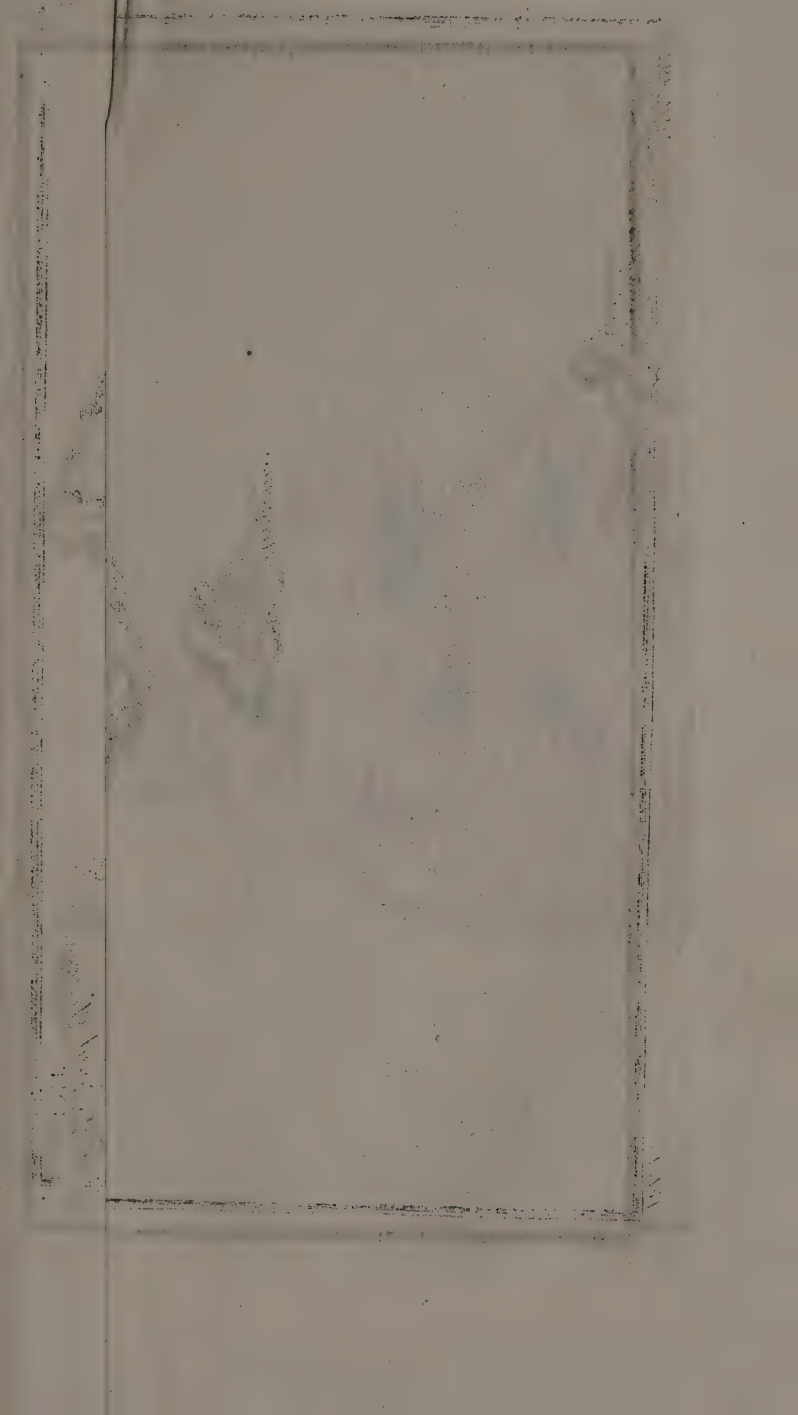
[e] Narrat. 49.

derbolt [a] from Heaven falling into the Sea, immediately raised up an Island for their reception; upon which they erected an Altar to *Apollo*, the Saviour of the *Argonauts*: they returned their thanks to that God, amidst an Affluence of Wine and good Chear. *Medea* and the Ladies of her Court performed the Honours of the Festival: Wine and Joy inspired them with Flights of Wit and facetious Repartees; the Heroes, says *Conon*, were the Butt of all the Railleries; for betraying their Fear in the Storm, 'tis like: the whole Night was spent in Sallies of this kind. *Conon* adds, that after this Island was peopled the Inhabitants celebrated the Anniversary of this Escape, by sacrificing to *Apollo*: there was no want of Wine, nor, according to the Spirit of the Institution, could Pleasantry be missing: the *Greeks* are admirable Fencers, where Wit is the Weapon.

The Ruins of this Temple consist in some pieces of Marble Columns: there is a beautiful Architrave, with a very long Inscription; mentioning, belike, this Story of *Conon's*, but 'tis so worn, there is no making any thing of it. Not far off, is built a Chapel, with the Materials of the Temple. The Marble Quarry is hard by, at the foot of one of the most frightful Rocks I ever saw, and on which stands a Chapel of the Virgin. In the Neighbourhood you also see the Ruins of a noble Edifice of Marble, which looks to be none of the most antique, but of the time of the Dukes of *Naxia*.

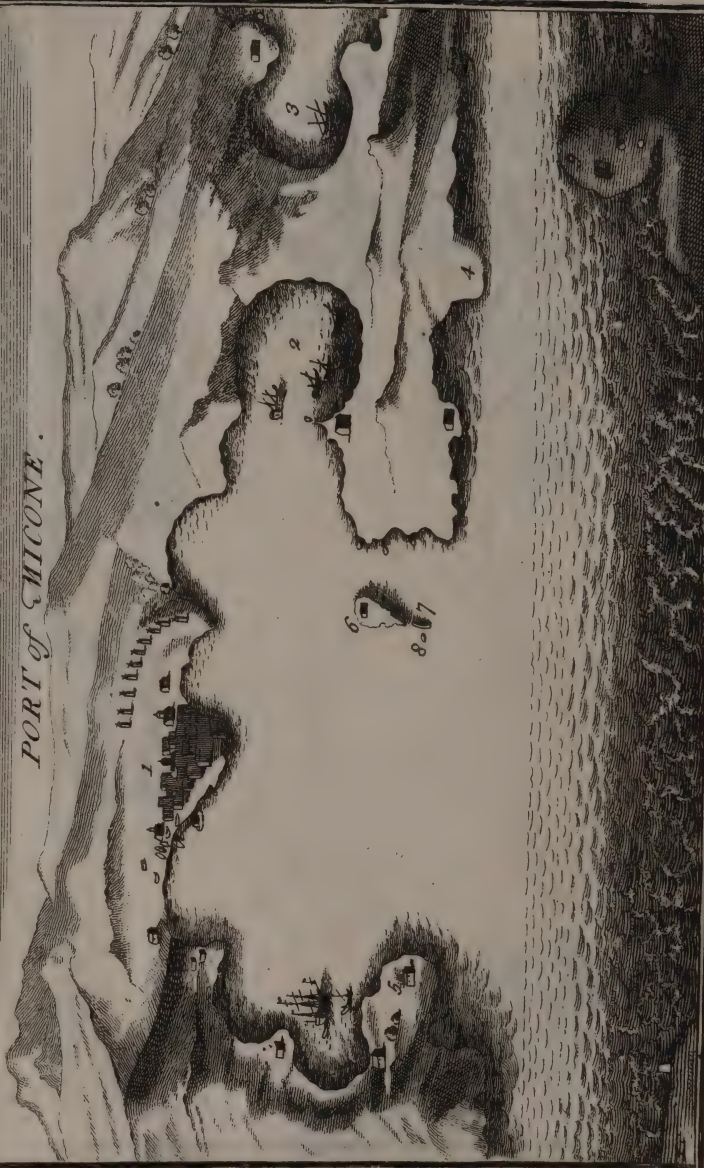
After we had scaled this Rock, we ranged through such places of the Island, as afforded best matter for Simpling: I there observed the *Fagonia Cretica spinosa*. Inst. Rei Herb. which is not much more prickly than that I met with in *Spain*, in the Kingdom of *Granada*, and which I call'd *Fagonia His-*

[a] Φαίβο, in lucem edo, whence comes *Αράφη*.





PORT of CHICONE.



panica, non spinosa. Inst. 'Tis my opinion, these two Kinds are but Varieties of the same Plant.

Being sure the Banditti were gone off, we prepared to pass over to *Stampalia*, an Island forty miles from *Nanfio*, between the East and East-North-East; but the Wind being against us, we were forced to go to *Mycone*, which we did not reach till the 22d of *October*, after putting in at several places.

The Isle of *Mycone*, which stretches from East to West, is 36 miles about, 30 from *Naxia*, 40 from *Nicaria*, and 18 from the Port of *Tine*; tho' the Canal, which is between Cape *Trullo* of *Mycone* and *le Tine*, is but 18 miles broad: that of *Mycone* at *Delos* is no more than three miles from Cape *Alogomandra* [a] of *Mycone* to the nearest point of *Delos*: for *Pliny*, who perhaps counts from one Port to another, makes it but 15 miles to this Canal. You see there the two small Rocks of *Praonisi* [b], which Messieurs *Spon* and *Wheeler* took to be *Tragonisi* [c] or *Dragonera*, another Rock towards the East-South-East, and consequently out of the Canal we are speaking of.

The Port of *Mycone* is very open, and lies between the West and West-North-West; but the Gulph, which is on one side the Port, and is impervious, is deep enough for the largest Ships, which likewise it secures from the North Wind by means of a natural Jettee, form'd by Rocks on a level with the Water's Surface. You enter this Gulph between the North and North-North-West: the Port of *Ornos* is opposite to the farther end, and looks between the South and South-South-East. The

[a] Αλογόμαντρα, Park for Horses.

[b] Πρασονήσι, Isle of Leeks.

[c] Τραγονήσι, Isle of Goats.

Isle of St. George [a] is at the point of the Gulph on the right hand: the other Ports of the Island are Port *Palermo* [b] and Port St. Anne; Port *Palermo* is a very large one, but too much exposed to the North Wind; Port St. Anne is likewise very bleak, and looks to the South-East.

Mycone produces the best Sailors of any in the whole Country; there are at least 500 sea-faring Men in the Island, and above 100 Barks, besides 40 or 50 large Saicks for the Trade to *Turkey* and the *Morea*: that to *Turkey* consists in Hides, especially of Goats [c], which they take in at [d] *Siagi* near *Smyrna* and *Scalanova*; the *Morea* Trade at present lies in Wine, which the *Myconiots* supply the *Venetian* Army with, at *Napoli di Romania*. There are some Saicks of *Mycone*, which carry 7 or 800 Barrels of Wine, each Barrel [e] weighs 150 Pound *French*; for the most part, 'tis mere colour'd Water, and the *Venetians* pay them accordingly: the *Greeks* cannot forbear playing their tricks. *Mycone* [f] usually affords 25 or 30000 Barrels of Wine a year: the Vine has been very anciently cultivated there. M. *Wheeler* bought upon the spot a Silver Medal with *Jupiter's* Head on one side, and a Bunch of Grapes on the other.

The Island of *Mycone* is very dry, and its Mountains of no great height; the two most noted are called by the name of St. *Elijah*: one is just by Cape *Trullo*, as you enter the Canal of *Mycone* and of *Tine*; the other is at the Extremity of *Mycone*, over against *Tragonisi*. The Name *Dimastos*, which [g] *Pliny* gives to the highest Mountain of the Island, will

[a] Γεωργιονήσι, *Isle of St. George.*

[b] Πάνορμος, *Port to receive all sorts of Ships.*

[c] Cordouans. [d] Teos. [e] 50 Oques.

[f] *Authoritas vino Miconio. Plin. Hist. Nat. lib. 14. cap. 1. MYKO.*

[g] *Hist. Nat. lib. 4. cap. 12.*

quadrate with both of them, since each has a forky Summit. *Ovid* [a], who in his Voyage to *Pontus* had a nearer View of *Mycone* than *Virgil* [b], was in the right of it to say it was a low Island; whereas *Virgil* says quite the contrary: not but that *Humilis Insula* may likewise be taken for a mean, despicable Island, as *Statius* [c] calls the Island of *Seripho*.

Strabo reports, that the Poets made *Mycone* to be the Burying-place of the *Centaurs* defeated by *Hercules*; whence the Proverb, [d] *Every thing is in Mycone*, of one that pretends in one and the same Discourse to touch upon all things. *Stephens* the Geographer, who copy'd *Strabo* in this place, as in many others, delivers, that this Island took its Name from one *Myconus* Son of *Ænius*; but one is as little known as the other: 'tis a common thing for old Authors to be guilty of this Error. The Remark of [e] *Strabo* and [f] *Eustathius* is much better warranted, that the *Myconiots* were apt to grow bald, since at this day most of the Inhabitants lose their Hair at 20 or 25 Years old. [g] *Pliny* has another Observation, that the Children are born without Hair; for all that, the Inhabitants are a very handsom comely People: they were heretofore reckoned arrant Parasites, and would be still so, were they to light of Cullies. We read in *Athenæus* some Verses of *Cratinus* not much in their praise, but he excuses them on account of their Poverty.

[a] Hinc humilem Myconum cretosaque rura Cimoli.
Metamorph. lib. 7.

[b] Quam Deus arcitenens oras & littora circum
Errantem, Mycone celsa Gyaroque revinxit. *Æn. 3.*

[c] Hinc spretæ Myconos, humilisque Seriphos. *Acbil. 1.*

[d] Πανθ' ἀπὸ μίαν Μυκόνων. *Rer. Geog. lib. 10.*

[e] Μυκῶνιος φαλακρός. *Strab. ibid.*

[f] Ad Dionys. vers. 526.

[g] Quippe Myconii carentes pilo gignuntur. *Hist. Nat. lib. 11. cap. 37.*

Our *Franks* call this Island *Micouli*; it yields enough Barley for the Inhabitants, abundance of Figs, but few Olives: Water is very scarce in Summer; a huge Well serves the whole [a] Town, which is the only one of the Island, and contains scarce 3000 Souls: but for one Man, you see four Women, oftentimes lying among the Hogs in the open Street; Men use the Sea very much. Two Consuls are named every year to take care of the publick Affairs. In 1700, the *Myconiots* paid 5000 Crowns to the Capitation and Land-Tax: the Island was then under the Government of *Mezomorto*, the Captain-Bashaw: in the last War it was under the obedience of the Bey of *Stanchio*, call'd [b] *Cassidi*, who at this time has the Command of some Galliot to scour the *Archipelago* of petty Rovers.

Strangers find it pleasant living at *Mycone*, provided they have a good Cook, for the *Greeks* are the worst in the world. Partridges are very cheap and plentiful, as also Quails, Woodcocks, Turtle-Doves, Rabbits, Wheatears; there are delicious Grapes, and excellent Figs. They make their Salads with a kind of [c] Sowthistle, very whetting to the Appetite when the Plate is rubbed with Garlic. The *Adralida* [d] and the *Radice* [e] are much in repute there: the first is a sort of Vipers-grass, described in a preceding Letter; the *Radice* is prickly Chicory, whose young Shoots naturally grow white in the Sand along the Sea-side. In time of *Lent* they make a good Ragou with boil'd *Vroulas*; the People here make delicious [f] Cheese: their pickled Quails are execrable; they reduce

[a] Μικῶνα ἡ πόλις. Ptol. Geog. lib. 3. cap. 15.

[b] Or *Scald-headed*.

[c] *Sonchus lævis*, angustifolii. C. B. *Couesto counilliera*.

[d] *Scorzonera Græca saxatilis & maritima*, foliis varie laciniatis. *Carol. Inst. Rei Herb.* *Αδραλίδα*.

[e] *Cichorium spinosum*. C. B.

[f] *Pouino*,

these

these Birds in Vinegar to a sort of Pap; the Natives admire them, because it saves the Expence of Fire to dress them. The Fewel used here is Under-wood fetch'd from *Delos*.

Mycone was some years together possessed by the Dukes of *Naxia*. Father *Sauger* says, that *John Crispo* [a], the twentieth Duke of the *Archipelago*, gave it in Marriage, together with the Isle of *Zia*, to his Daughter *Thaddea*, Wife to *Francis de Sommerive*, who enjoyed it not long; and the *Venetians*, being become Masters of *Tinos*, found *Mycone* to be convenient for them, and so the Proveditor of *Tinos* is to this very day called Proveditor of *Mycone*. *Barbarossa* the Captain-Bashaw reduced it to the Obedience of *Solyman II.* with almost all the Islands which the Republick had in the *Archipelago*.

It must not be forgot here, that *Mycone* and *Tinos* were conquered in the Reign of the Emperor *Henry* by *Andrew Gizi*, some years after the taking of *Constantinople* by the *French* and *Venetians*. *Jerome Gizi*, his Brother, had for his Allotment *Skyro* and *Scopoli*. From this *Andrew* descends the *Sieur Janachi Gizi*, so well known to your Lordship for his Services, and for whom you have procured Patents for Consul of *Mycone* and of *Tinos*; his Family has always behaved it self honourably ever since the *Latins* became Masters of the Empire of the East. Our Consul, who is a very religious Person, has built at *Mycone* a Chapel to *St. Lewis*; and he keeps in his house a Priest of our Communion to say Mass. The *Latin* Church of the Borough depends on the Bishop of *Tinos*, who has put in a Curate, and gives him 25 *Roman* Crowns a year for his Stipend; *M. Gizi's* Chaplain is better provided for: not that the Bishop of *Tinos* is to be blamed, since the [b] Con-

[a] History of the Dukes of the *Archipelago*.

[b] De propaganda fide.

gregation allows no more to the Vicars of the other Islands: nay, some Bishops allow but 15 Crowns a year to their Vicars, which they find enough ready to accept of, the Priests of the *Archipelago* being very eager after these Posts, that they may live honourably at their homes.

As for *Greek Churches*, there are fifty in *Mycone*; each has its *Papas*, and almost all the Inhabitants are of the *Greek Rite*: there is but one *Turk*, and he the *Cadi*, who goes the Circuits. These *Cadi's* purchase a Commission of the Grand *Cadi* of *Scio*, and then range the whole *Archipelago*; causing notice to be given wherever they pass, that all such as have any Law-Suits on their hands, bring their Papers or Witnesses, and they shall be immediately and with a moderate Charge dispatch'd. The *Greeks*, who are naturally litigious, are such Fools as to come to this Tribunal, instead of making up matters amicably before the Administrators and *Papas*.

There are many Chapels, and some Monasteries, at *Mycone*. [a] *Paleocastriani* is a Nunnery with three or four Nuns, seated near the middle of the Island about [b] *Paleocastro*, an ancient decayed Fortrefs on a pleasant Hill. The Church of [c] *la Trinité* is in the Circuit of *Paleocastro*: that of St. *Marina* is not far off; every year they celebrate (on the 17th of *July*) a mighty Festival, where they dance and drink after their fashion, that is, all day and night too. On the side of *Paleocastro*, in a fine Plain in sight of Port St. *Anne*, is the great Monastery of [d] *Trulliani*, possessed by ten or twelve He-Caloyers and some old She-ones: they

[a] Παλαιοκαστριανή, the ancient Church of the Castle.

[b] Ἀν Φορβία ἀκρὰ? Ptol. Geog. lib. 3. cap. 15. Μύκονος ἀντὶ διπολὶς. Scyl. Peripl.

[c] Ἁγία Τρίαδα, the Holy Trinity.

[d] Τρελλιανή, the Dome, or the Cathedral.

have great Possessions in the Plain of [a] *Anomeria*, the best and fruitfullest part of the Island. The Convent of St. *Pantaleon* is on this side *Paleo-castro*, near Port *Palermo*; but it contains not above three or four Religious. The forsaken Monasteries are that of the [b] *Virgin*, St. *George* [c], and our *Saviour* [d].

Besides the Consul of *France*, there is one for *England*, another for *Holland*, tho' no Ship of either Nation comes thither: but the *Greeks* shelter themselves from the Tyranny of *Turks*, under covert of such Patents. The *French* Ships bound to *Smyrna* and *Constantinople* pass the Canal of *Tinos* and of *Mycone*, steering between the North and North-East: in foul Weather they usually put in at *Mycone*, to get intelligence about the War. The ordinary Route of the *English* and *Dutch* is between *Negropont* and *Macronisi*. There often arrive at *Mycone* *French* Barks, to lade Corn, Oil, Cotton, and the like Commodities of the neighbouring Islands.

The Ladies of *Mycone* would not be disagreeable, were their Habits but a little less ridiculous: and yet an ordinary Suit shall cost them 200 Crowns; some there are that come to 150 Sequins. 'Tis true, the Ladies for the most part clothe themselves but once for their whole Life; their Husbands have not the mortification of seeing them follow the Modes, and dipping their hands in their Purse every Change of the Season. I am going to describe the several Parts of their Dress, which is all over grotesque.

The first is a sort of [e] Under-Smicket *A*. it has wrist-banded Sleeves, and is usually made of Muslin [f], or a kind of fine Buckram, or Silk set off

[a] *Ανομία, the Upper Part.*

[b] *Παναγία μέσση, the Virgin of Mycone.*

[c] *Ἅγιος Γεωργιος.* [d] *Σωτήρας.*

[e] *Μισογυλίαν.* [f] *Πικασίνο.*

with Gold Lace or Embroidery: and thus are their richest Smickets no better than a penitential Shirt, their Trimming making a Print on the Skin.

Over this Smicket they wear a large [a] Smock *B.* of Cotton or Silk, with Sleeves as large as a Surplice: this reaches to their Mid-leg, and serves for an Under-Petticoat. It is garnished with Lace, or embroider'd with Silk or Thread of Gold and Silver.

The third Piece is a sort of [b] Gorget or Stomacher *C.* covered with Gold or Silver Embroidery; this they apply to their Neck.

Then they clap on a [c] Corset *D.* with two Wings on the sides, and two Openings to let the Arms through; 'tis a kind of Bodice, without Sleeves: 'tis embroidered with Gold and Silver, adorn'd with Pearls; in Winter they wear them with [d] Sleeves.

This Bodice extends three or four inches over the [e] Colubi, a kind of Under-Petticoat *F.* very thick and full of Plaits, reaching no farther than the Knees; they fasten it before with Ribbands.

The sixth Piece is an [f] Apron *H.* made of Muslin or embroidered Silk. Embroidery being an Invention of the *Levant*, they wear nothing without it: and to speak truth, they excel even the *French* in that sort of Work, as to Neatness; but their Patterns are not so well fancy'd.

In Summer they wear [g] Cotton Stockings, and in Winter red Cloth, trimmed with Gold or Silver Lace: these Stockings are all full of Plaits, for they wear four or five pair one over another. Their

[a] Υποκάμισον. [b] Στομαχικόν.

[c] Μπεσοβράσοια, *μπε* is pronounced like *β* in vulgar Greek, βεσοβράσοια Χρυσάφη, μαργαριτάξη.

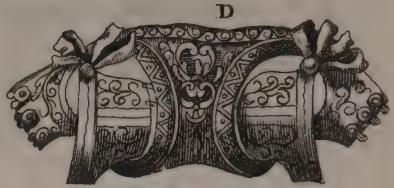
[d] Μπεσομάνικα. Επιμανίκιον.

[e] Χολύβιον. Colibi, or Colobi. Ρέχο η Φέσανι. Cloth and Fustian.

[f] Πεσοποδία.

[g] Κάστρες.

Garters

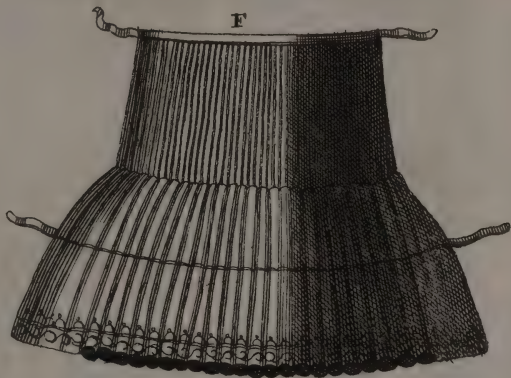
*Summer-Boddice.**a Gorget.**Aprons.**Shoes.**Slippers.*

Other parts of the Myconian Womens Apparel.

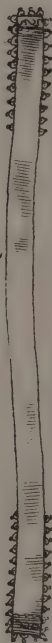
Winter-Boddice.



a sort of under Petticoat.



Garters.

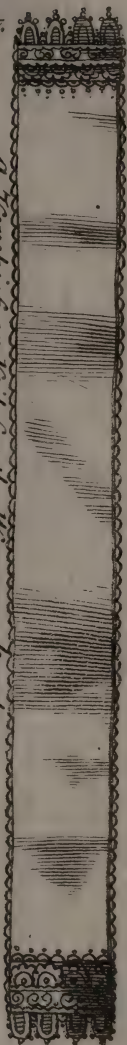


Other parts of the Myconian Womens Apparel.

1890

A *An under Smicket.*B *a Smock*

a Kerchief or Veil for the Womens heads.



Part of the Upparel of the Myconian Women.



Description of the Island of Mycone. 301

Garters [a] are Ribbands edg'd with Gold and Silver Lace, fasten'd through Loop-holes.

Their Slippers [b] are Velvet; but the upper part so short, that they cover nothing but the Toes, which gives the Ladies an ill Gait in walking. Some among them have *Venetian* Shoes, which they tie with huge laced Ribbands.

Lastly, their Kerchief [c] is a Veil of Muslin or Silk, usually seven or eight foot long, and two broad, which they twine about their Head and round their Chin, in a very agreeable manner, and which gives them a sprightly Air.

This Island produces no extraordinary Plants; yet we met with an *Iris Tuberosa, folio anguloso*. C. B. Pin. which we lit not of in any other of the Islands: I have made a particular Genus of it under the name of *Hermodaetylus*.

We observ'd on that Mountain of St. *Elijah* which is by Cape *Trullo*, that

Naxia lies between South-South-East and South.

The lesser *Delos* between South-South-West and South-West.

Paros in the same Line.

The middle of the greater *Delos* and *Cabronisi* to the South-West.

Tragonisi to the East-South-East.

Tragonisi [d] is an ugly Rock three miles about, one mile from *Mycone* from Cape to Cape, below the Mountain of St. *Elijah* to the East, tho' you will find it near twenty miles to go from the Port of *Mycone* to that of *Tragonisi*: at present there is neither He nor She-Goats, which formely it so abounded with, as to be called the Goat-Island. The

[a] Κασιζόδες.

[b] Καταροπάπες.

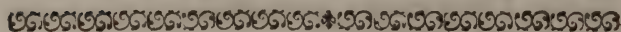
[c] Βοίλα ή χειροβοίλα.

[d] Τραγονήσι, Isle of Goats. Dragonera.

Burghers of *Mycone*, especially the Monks of *Truliani*, breed their Cattle there; but the Shepherds are obliged to take them up in *April*, when the Rain-water begins to fall short. The Sheep-coat is pretty enough, but the two Chapels, built there some time since, have only four Walls.

Stapodia is five miles off *Tragonisi*; it is a Rock form'd in shape of a Saddle, and is covered with four or five pretty Plants: there is neither Shepherd nor Sheep, because there is not a drop of fresh Water, and it is frequently overflowed by the Sea in many Places.

I am, &c.



LETTER VII.

*To Monseigneur the Count de Ponchartrain,
Secretary of State, &c.*

Description of the Islands of Delos.

MY LORD,

THE Greeks to this very day called by the Name of [a] *Dili* two Rocks of the *Archipelago*; they are both of them utterly deserted, and only serve for a Retreat to Pirates and Robbers: the [b] largest was anciently called the Isle *Rhenia*, and the [c] other was known by the name of *Delos*, the Center of the famous *Cyclades*. This latter, which is not above seven or eight miles in circuit,

[a] Δῆλοι. [b] Μεγάλος Δῆλος Πήνεια, antiquorum.

[c] Δῆλος, antiquor. Μικρὸς Δῆλος, which the Franks call *Sdiles*.

Island of DELOS.

Scale of a Mile.



tho' [a] *Pliny* allows it fifteen, was look'd upon as a [b] Sacred Place, from the moment a Report was spread, that *Latona* was there delivered of *Apollo* and *Diana*. The *Greeks*, who were famed for Wit and Ingenuity before the *Romans*, were so attach'd to *Delos*, fix'd so many Honours upon it, and made it so magnificent, that it became the Admiration of After-Ages: never was Island so highly extoll'd; *Pindar* and *Callimachus* compos'd Hymns in its honour. *Eryfichton*, Son of *Cecrops* the first King of *Athens*, erected there a Temple to *Apollo* [c]: this Temple, which afterwards became one of the stateliest Edifices upon earth, stood at the entrance of a mighty City built all with Granate-stone and Marble, adorn'd with a Theatre, Piazza's, a Basen [d] for the Representation of Sea-Fights, a Gymnasium, and a prodigious number of Altars.

Judge, my Lord, how impatient we were to see a Country so celebrated by Authors. The Island of *Delos*, which is full three times as long as 'tis broad, stands between two fine Canals, the one towards *Mycone*, and the other towards the Isle *Rhenia*: in that of *Mycone*, which is East-North-East, are a couple of scurvy Shelves [e], accompany'd with some Rocks. The Canal is three miles over, from Cape *Alogomandra* in *Mycone* to the nearest point of *Delos*; but they reckon it six miles from the Port of *Mycone* to the little Port of *Delos*, the ordinary Landing-place: it is fifteen miles from this little Port to that of St. *Nicolo* of *Tinos*. *Pliny* was not well acquainted with the distance between

[a] Hist. Nat. lib. 4. cap. 12.

[b] Strab. Rer. Geog. lib. 10.

[c] Euseb. Chron. gr. & lat. p. 76. Cedren. Compend. Hist. Syncel. Chron.

[d] Πολύγωνος. Callim. Hymn. on Delos, vers. 266.

[e] Περασινῆσαι, the Isles of *Leeks*.

Mycone and *Delos*; for he determined it fifteen miles: he is likewise mistaken in that between *Delos* and *Naxia*, which is forty miles, tho' he reckons it but eighteen. As for that between *Delos* and *Nicaria*, he is right in saying it is fifty miles.

The Canal which runs between the two *Delos's* is scarce half a mile broad towards the greater *Rematiari* [a], a Rock so called: the oddness of its Name raised in me a Curiosity to search after its Etymology; and tho' it was a discovery of no great importance, yet I cannot help being pleas'd with it. *Rematiari* in the vulgar Greek signifies a Person subject to Fluxions: now as this Rock, being somewhat flat, is frequently overflowed by the Waters of the Canal, the *Greeks*, who are a facetious People, have given it the name of *Rematiari*; that is to say, an Island subject to Rheumatisms, or to be often overwhelmed with Water. The Ancients held this Rock in great veneration, and consecrated it to *Diana* under the name of *Hecate*: for we read in *Suidas* [b], that it was called the Island of *Hecate*, or *Psammite*, from the name of certain Cakes there offered in sacrifice to that Goddess.

As this Rock stands in the narrowest part of the Canal, it was in all likelihood pitch'd upon by *Polycrates*, the famous Tyrant of *Samos*, for extending that Chain mentioned by *Thucydides* [c], which fasten'd the Island *Rhenia* to *Delos*, and is a proof they consecrated the former to *Delian Apollo*. It is also probable, that this was the very place where *Nicias* [d] cross'd the Canal to enter into *Delos*; nothing can excel the Pompousness of this Entrance. *Nicias* being inform'd that the Priests deputed from

[a] Ῥεματιάρης, Rheumatismo laborans: Ῥεματίζειν, aquis obruere, pro Πευματίζειν.

[b] Ἐκάτης Νήσως πρὸ τῆς Δήλου κεῖται τὸ Νησῦδιον, &c. Suid.

[c] Thucyd. lib. 3.

[d] Plutarch. in Nicias.

the *Grecian* Cities generally landed in a disorderly manner, and that they were often enjoin'd to sing the Hymns of *Apollo* without giving them time to dress, order'd the Victims, and Presents, and whole Retinue, to put ashore in the Island of *Rhenia*. In the night they laid a Bridge over the Canal, and next day, to every body's great surprize, was seen this Proceſſion marching over the Bridge, cover'd with rich Tapeſtry, with Parapets painted with Gold and beautify'd with Flowers; all which was brought from *Athens*. the Company proceeded in good order, finely deck'd out, and ſinging moſt melodiouſly. In *Apollo's* Temple they perform'd the Sacrifice: Games were not omitted, nor magnificent Repaſts forgot. *Nicias* caus'd to be rais'd a tall Palm-Tree of Braſs, which he conſecrated to the God of the Island: he did more, he appropriated the Income of a conſiderable Farm for a yearly Entertainment of the *Delians*, thereby to procure the Bleſſing of the Gods by Sacrifice. This Donative, to render it authentick and irrevocable, was grav'd on a Pyramid.

The Canal above-mention'd is three miles broad from *Camels* Cape [a] to Port *Pyrgos* of the greater *Delos*; one of its Mouths is to the South, the other to the North. The great *Rematiari* is to the South-Weſt, the little *Rematiari* to the Weſt: the diſtance between them is the ſame as from the little *Delos* to the great Rock; but the diſtance of this great Rock and the greater *Delos*, is far more. Ships of War caſt anchor towards the South Point of the great *Rematiari*, where is good Anchoring; and no leſs than 100 Ships of War have been ſeen there after the Battel of *Salamin* [b], to reſcue *Ionia* from the Tyranny of the *Persians*: *Diodorus Siculus* [c] ſays it conſiſted of 250 Gallies.

[a] Cabo Camila.

[b] Herod. lib. 8.

[c] Biblioth. Hiſt. lib. 11.

Ships pass between the two Rocks and the greater *Delos*, when they would go out by the North Passage: the Gallies anchor a little lower to the South. The other part of this Canal, which is between the Rocks and the lesser *Delos*, serves as a Passage to the Galliot and Saicks.

We set out from *Mycone* [a] with M. *Gizi* Consul of *France*, who was so kind as to give us his Company in examining into the Ruins of this Island: our Impatience to get thither, did not permit us to go so far as the little Port; we landed at a narrow piece of Land (1) to the North-East, the utmost Extremity of the Island, a small Lake (2) about twenty miles broad, which is never dry but in the hottest Weather, and is full in Winter. The *Tamarisks* which grow about it, rejoiced us; the more, because we needed not fear perishing with Thirst in that place, as Messieurs *Spon* and *Wheeler* ran a risque in 1675. This Lake is fifty paces from the Sea, on that side which faces the greater *Delos*, and 280 from the point of Land where we put ashore.

It should seem, that this piece of Water is that Morass spoken of by *Callimachus* and *Herodotus* [b]; for the Name of Morass can by no means agree with the Fountain *Inopus*, forasmuch as *Callimachus* makes separate mention of them: neither is it credible that this Morass should be the oval Bason wherein they used to perform mock Sea-fights, because it is not at all likely they should give the name of a Morass or Lake to a Bason made by manual Labour, very well cemented, and which they used to fill, as we shall make appear, with Sea-

[a] October 24. 1700.

[b] Χρυσῶ δὲ τερχιόεσσα πανήμερος ἔρρε λίμνη. *Callim. Hym.* on Del. vers. 261. Τερχοῖδης Δίμνη. *Herod. lib. 2.*

water,

water, when they had a mind to represented Naval Engagements [a]. It must therefore be concluded that our Lake, which belike has been partly fill'd up since then, is the round Morais of *Callimachus* and *Herodotus*.

Within 255 paces from this Lake, beyond a small Eminence, is a very flat Spot of Ground, with one of the noblest Springs (3) in all the *Archipelago*; 'tis a sort of Well, about twelve paces diameter, inclosed partly by Rocks, and partly by a Wall; the Compass of it is in Winter laid under Water; in *October* there were 24 foot of Water, and above 30 in *January* and *February*. This wonderful Spring is 100 paces from the Coast which faces the greater *Delos*; but it is much farther from that which is opposite to *Mycone*.

Surely this Spring must be the Fountain *Inopus* of *Pliny*; for I have heard them say at *Mycone*, that this of *Delos* rose and fell at the same time with the River *Jordan*. [b] *Strabo* says, 'tis carrying Prodigies too far, to bring the *Nile* as far as *Delos*. [c] *Pliny* goes more seriously to work, and says that the Fountain *Inopus* rose and fell as the *Nile* did: the People of *Mycone* have retain'd this Fable by Tradition, but they confound *Jordan* with the *Nile*. [d] *Callimachus* speaks of *Inopus* as a deep Water, and [e] *Strabo* as a little River. Our Spring has 24 foot of Water in Summer, as is said before. The *Venetian* and *Turkish* Fleets water there; and I am perswaded that anciently it supply'd both the *Delos's* with Water, for there is no Spring in *Rhenia*. *Strabo* must have been wrong informed;

[a] Ναυμαχία. [b] *Rer. Geog. lib. 6.*

[c] In Delo insula Inopus fons eodem quo Nilus modo ac pariter cum eo decrefcit augeturque. *Plin. Hift. Nat. lib. 2. cap. 101.* [d] Βαθὺς Ἰνωπός. *Verf. 263.*

[e] Ποταμὸς δὲ διέρχεται τὴν νῆσον Ἰνωπὸς ἡ μείγας καὶ γὰρ ἡ νῆσος μικρά. *Strab. Rer. Geog. lib. 10.*

neither is there any Rivulet in *Delos*, except some Trenches for conveying Rain water.

Within 124 paces from this noble Spring, near the Isthmus which parts from the rest of the Island the Tongue or Point of Land we debarked at, is another (4) Hollow very deep, but dry; we were told 'twas full in *January* and *February*.

The upper End of this Isthmus, on the left, you enter the Ruins of the (5) ancient City of *Delos*. We at first discovered the Shafts or Shanks of six Pillars of Granate, one foot four inches in diameter, posited on the same line, three upright, one sloping, and two bury'd so as we could only see the Diameters.

Within 196 paces, towards the left, in a line with the same Ruins (6), you see within thirty or forty paces from the Sea five fair Columns of Marble, sixteen inches diameter, dispos'd likewise in the same rank. And twenty five paces farther there are pieces of other Columns of Marble guttered, two foot three inches diameter: near hand are found some other pieces of Marble, and a little higher up along the Sea (7) rise two Pillars of Granate, square, very slender. These are all the Remains of Antiquity on the Coast of *Delos*, over against *Mycone*: this was not the beautifullest part of the City; the Ports which are between the two *Delos's* made the Western Coast be justly preferred to that of the East-North-East, where are nothing but Shallows.

The City therefore, instead of extending to the Coast of *Mycone*, made a sort of Angle through the Island, towards the West, and following the slope of a small Hill (8), came and join'd one of the proudest Edifices (9) of the Island, if we may judge from its Ruins; it was perhaps a Portico supported by a Colonnade, as is apparent from the Moulds and Pilasters: the Ruins of this Building are within 330 Paces from *Mycone*, almost over against the two

Pillars of Granate (7) mentioned before. Towards the grand *Delos*, they answer to the Calanque of *Scardana* (13), which is 523 paces off: you see among these Ruins nothing but broken Marbles, Pedestals, Pilasters, Architraves, wooden Moulds for Arches, and reversed Bases; most of the Columns were carry'd off: those that remain, are but sixteen inches diameter, and the Pilasters are a foot five inches broad. The Moulds are of one single square piece, five foot diameter, cut semicircular, broad in the clear three foot four inches, with Mouldings of a noble Simplicity. There are Pedestals three foot two inches diameter, three foot and a half deep, cylindrical; and on the Body of one of these Pedestals are yet to be seen the Traces of a very long Inscription; but so worn by Time, that better Antiquaries could make nothing of it. After much difficulty, we perceived the following Characters, $\Lambda \text{NII} \text{O} \text{X}$, which perhaps formed the beginning of the Name of *Antiochus*; that which seems to be a Λ . may have been an A. the first I. may serve for a Leg of a T.

Antiochus Epiphanes, or *Epimanes*, King of *Syria*, had embellish'd *Delos* with many Altars and Statues; as appears by a Passage in *Polybius* [a], quoted in *Athenæus*. The Fragment of the 41st Book of *Livy* seems only to be a Copy of what *Polybius* had publish'd concerning that lavish Prince: peradventure he had caused to be built that Portico where had been rais'd his Statue on the Pedestal we are speaking of; among these Pedestals are two *Corinthian* Chapiters, the others have been carry'd away to make Mortars of, according to the Custom of the *Levant*.

[a] Deipn. lib. 5.

After perusing these Ruins, we went up a small Hill on the right (8), where we discovered some residue of a Building. Advancing toward the Sea, we went up a steeper Mountain (10), but yet not so steep as Mount *Cynthus* which we had still in our eye. Between these two Hills are two Cisterns (11, 12), with no Rain-water in them, and the Remains of some Marble Columns, which may have been Materials of a Temple. On the Mountain (10) you see the Foundations of part of the City, which stretch'd as far as the Sea: Mr. *Wheeler* suspects, not without reason, that this was the new *Athens* of *Adrian*, built by the *Albenians* at that Emperor's charge, and called *Olympieion* [a] by *Stephens* the Geographer. This Name is derived from the Surname of *Olympian*, mark'd on a Medal of the *Nicomediens*, where *Adrian* [b] is called *Olympian* God: the same Name is given him on a Medal of the *Ephesians*, where he is represented with *Lucius Verus*. *Adrian* being at *Athens*, built a Temple and an Altar there, which he himself consecrated by the name of *Olympian Jupiter*.

On one side the City of *Adrian* extended to the Gymnasium (15), and on the other to the Portico of *Antiochus*, without any interruption between that new Town and the great one where was the Temple of *Apollo*: nor are there to be found in any other part of the Town either Foundations or Rubbish, from whence we may conjecture that they made but one single powerful City of all the little Towns which gave *Callimachus* [c] occasion to call *Delos* a many-town'd Island. It appears from an Inscript-

[a] ΟΛΥΜΠΙΕΙΟΝ. Steph.

[b] Θεός Ολυμπιος, legend. Νικομήδεων. Ἄυτοκ. Καίσαρ, Ἀδριανὸς Ολυμπιος, Λεκιὸς Ὀνήρης Καίσαρ. Legend. Εφέσιον.

[c] Ὡς μεγάλη ὧς πολύβομι, πολὺπῶλι, πολλὰ φέροντα. Callim. Hymn. on *Delos*, vers. 266.

) tion, reported by M. Spon [a] the Marble whereof is in M. Baudelot's Closet, That there were several Temples in the new Athens of Delos; namely, those of Apollo, Hercules, Neptune.

From this Mountain you discern the Calanque of Scardana (13), where landed Messieurs Spon and Wheeler, and which they took for a small Port [b]: but this small Port is higher up towards the Point of the little Rematiari.

On the side of this Calanque, within 170 paces of the Sea, in a flat Spot (15), are still standing six Pillars of Granate, and a square Pillar of the same Stone: there were eleven Columns standing when Messieurs Spon and Wheeler arrived there; we counted 25 thrown down; both forts seemed to have been posited square: some are a foot and a half diameter, others two foot within two inches; most of them are nine foot and a half high. Tradition will have it, that this Place was the Gymnasium of the Island; and therefore the Corsairs call this Delos the School, to distinguish it from the grand Delos. This pretended Gymnasium was all of Granate, or Stone of the Country: the Granate was drawn out of Mount Cynthus: The Inscriptions speaking of Gymnasiarchs, are in an oval Bason I am going to describe.

On the left hand, about forty five paces from the Gymnasium, in a narrow Bottom, is the Fountain of the Maltese (16), a small Well whose Mouth is even with the ground, and lozenge-fashion: in October, January, and February, the Water was not above seven or eight foot deep.

Within a hundred paces of the Gymnasium, almost on the same line, and within 345 paces from the Sea, is an oval Bason (17) being 289 foot long,

[a] Miscell. Erud. Antiq. sect. 10.

[b] Διμηῶνας καὶ Διμίωσι.

200 broad, furrounded with a Wall about four foot high, almost wholly faced with a very thick Cement, and fit to keep Water; it emptied it self through a Canal a foot and a half broad, which came from the Sea, and whose Mouth was opposite to the Gymnasium [a]. This Bason is at this day call'd the Dancing-spot, or a place proper to dance in; and indeed 'tis fit for nothing but Sailors and Fishermen to dance in. The ancient Authors do not say positively that they used to represent Naval Battels at *Delos*, yet this Bason seems to have been design'd for such-like Exercises; but then the Ships must have been very small ones: whereas the open Canal between the two *Delos's* seems to be an admirable place for such Spectacles in a fair Day, since the People of both Islands might from the Coast behold them with all the convenience in the world; besides, there was space and depth enough for Gallies and common Ships to act. Be that matter as it will, the Rain-water which had gather'd in the said Bason was briny and almost bitter, whereas that of other Pools of Rain was sweetish; which seems to argue that this Bason was formerly fill'd with Sea-water, whose Salt and Slime is in great quantities still remaining.

It is not surprizing, that Messieurs *Spon* and *Wheeler* took this Bason for the Morass of *Callimachus*; they had ill Guides, and saw neither the round Lake we have been describing, nor the Fountain *Inopus*: the discovery of this Fountain was owing to our Impatience; for we had not seen the Slip of Land where it is, had we gone as far as the little Port: whereas those Gentlemen coming from *Tinos*, pass'd quite through the grand Canal, and landed at *Scardana*. The Comparison made by *Herodotus* [b]

[a] Χορεύτρα καὶ Χορευτρίστειον.

[b] Lib. 2. c. 170.

of the Morafs which is in *Egypt* at *Sais* near *Minerva's* Temple with that of *Delos*, appears at first fight to favour their Sentiment, ſince that of *Sais* was incloſed with a very handſom Wall, as well as the Baſon we are ſpeaking of; but that Author's Compariſon ſhould ſeem rather to fall upon the Figure and Largeneſs of the Morafs of *Delos*, than on its Ornaments.

Going down into this Baſon (now half fill'd up with Earth) we preſently diſcovered a ſquare Peſteſtal, two foot five inches high, and two foot one inch broad, half broken, and only affording part of an Inſcription, which ſpeaks of the Gymnaſiarch *Seleucus* of *Marathon*. It is here underneath reported intire, juſt as *Meſſieurs Spon* and *Wheeler* read it in 1675. the ſide that's croſs'd ſhews what is miſſing; for at preſent there is no finding any more than what remains on the right hand.

ΒΑΣΙΛΕΩΣ ΜΙΘΡΑΔΑΤΟΥ
ΕΥΕΡΓΕΤΟΥ ΣΕΛΕΥΚΟΣ
ΜΑΡΑΘΩΝΙΟΣ ΓΥΜΝΑΣΙΑΡΧΩΝ

As for the Inſcription of *Mithridates Eupator*, mentioned by *Meſſieurs Spon* and *Wheeler*, it has ſince then perhaps been taken away: it is not at all ſurprizing to meet with Statues to thoſe two Princes in this Iſland; to *Mithridates Evergetes*, on account of his Benefactions; to his Son *Eupator*, on account of his Formidableneſs: he cauſed *Delos* to be plunder'd and ſack'd [a], under pretext that ſhe had deſerted his Friends the *Athenians* [b]. During the Diſorder therefore which his Troops cauſ'd there,

[a] Strab. Rer. Geog. lib. 12.

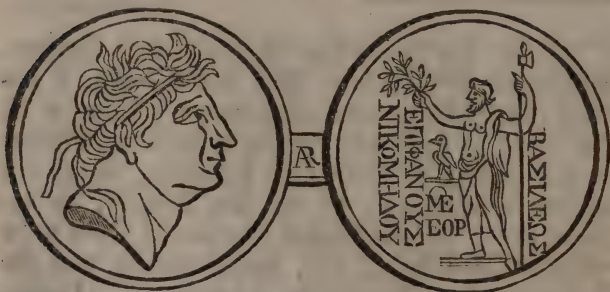
[b] Flor. lib. 3. cap. 5.

the Statues of *Mithridates* were spared, but no Respect at all shewn to those of other Princes.

We perceived on the left hand, and in the same Basen, a Relique of another Pedestal, in figure cylindrical, half bury'd in the Sand: after we had uncover'd and wash'd it, we read on it part of an Inscription somewhat maul'd by Time or Accidents, which makes mention of the King *Nicomedes Epiphanes*, and of a Gymnasiarch who had caus'd a Statue to be erected to him. This Pedestal is seventeen inches diameter; the Inscription is as follows.

ΒΑΣΙΛΕΥΣ ΝΙΚΟΜΗΔΑ...
 ΤΟΥ ΕΥΓΟΝΟΥ ΒΑΣΙΛΕΥΣ
 ΝΙΚΟΜΕΔΟΥ ΕΠΙΦΑΝΟΥ
ΚΟΥΤΡΙΑΔΗΣ ΔΙΟΣΚΟΥΡΙΔΟΥ...
 ΠΑΜΝΟΥΣΙΟΣ ΓΥΜΝΑΣΙΑΡΧΟ.

It is the same *Nicomedes* as put his Father *Prusias* to death [a], and who was succeeded by *Nicomedes Philopator* his Son. I bought at *Erzeron* a Silver Medal of *Nicomedes Epiphanes*: the Head is admirable, but the Reverse was not done by the same Hand.



On the right hand of this Basen, towards the bottom, about fifty paces as you go up a small E-

[a] Appian. de Bello Mithrid.

minence (18), there are still subsisting the Fragments of some glorious Temple, by what may be gather'd from several Marble Columns about twenty two inches diameter, half fluted, and half pannel'd, or perhaps fluted at both ends, and cut in square Panes in the Inter-spaces; the Flutings (or Channel-lings) and the Panes are three inches and a half broad. We could only read the word ΔΙΟΝΥΣΙΟΥ on the Remnant of an Altar cylindrical, far bigger than the preceding Pedestals, adorn'd with Heads of Oxen, Festoons, and Bunches of Grapes: the upper part of this Altar is somewhat hollow, and proper to burn Incense on; by this we must distinguish Altars from Pedestals that supported Statues, and which consequently were quite flat. These Altars are frequent in both *Delos's*; we met with one so very fine, I caus'd it to be grav'd.

Some paces from thence, on one end of a Marble Architrave, is to be read in very fair Characters three inches deep, ΟΝΥΣΙΟΥ ΕΥ, the Remnant of ΔΙΟΝΥΣΙΟΥ ΕΥΤΥΧΟΥ, mentioned by Mef-sieurs *Spon* and *Wheeler*; but the latter places it too near the Portico of *Philip of Macedon*.

M. *Spon* doubts whether that *Dionysius Eutyches* was the Son of that famous Tyrant of *Syracuse*, with whom the *Carthaginians* had such bloody Wars: it is however certain, that the Sirname of Happy suits better with his Father, whom *Diodorus Siculus* calls very fortunate [a]: contrariwise, the Son was the most unhappy of all Men; about the end of his Life, he was obliged to keep a School for his Bread. If the Inscription means the first Tyrant of *Syracuse*, it should seem as if that Destroyer of Temples had a mind to atone for his Wickedness by making Presents to *Apollo*. Why may not this *Dionysius* have been one of the Tyrants of *Heraclea*, who

[a] ΕΥΤΥΧΕΙΑΤΟΣ. Biblioth. Hist. lib. 14.

reign'd very happily for the space of thirty Years, according to [a] *Memnon*? [b] *Diodorus Siculus* extends his Reign to thirty two Years, and [c] *Athenæus* to thirty three. He better deserves the name of Happy than *Dionysius* of *Syracuse*, who was the Curse of the Age he lived in.

From this Architrave, verging Sea-ward, you come to the Ruins of part of a Town, along the Coast. Two paces from the same Architrave you meet with some Remains (19) of Lions in Marble much broken, tho' more easy to discover than those which are on the side of *Apollo's* Temple. The *Sieur Ostovich*, one of the most substantial Burghers of *Mycone*, who is every day a hunting at *Delos*, assured us that some time ago he saw five whole ones.

Afterwards are discovered the Ruins (20) of a most stately Building, at the end of an oval Bason facing the Temple of *Apollo*; an infinite number of Marble Pillars demonstrate that they were laid out in a Square as broad as the little Diameters of this Bason: it was perhaps a Portico built by *Dionysius Eutyches*, whose Inscription we had seen; for the Architrave and Altar with that Prince's Name thereon, are just by those Ruins: some of the Columns are still standing; most of them are down and broken to pieces: there are plain ones twenty inches diameter, and others cut in Pannels eighteen inches, both intermixed with huge Pillars of Granate.

From this Portico towards the little Port (14), there is nothing but Marble Columns and Pillars of Granate: these Columns are two foot diameter, and their Channellings four inches broad. These

[a] Apud Phot. Biblioth. cap. 5.

[b] Biblioth. Hist. lib. 14, & 20.

[c] Deipn. lib. 12. cap. 26.

Wrecks (21) are so magnificent, that we took them for Fragments of *Latona's* Temple [a].

They reckon about 240 paces from the oval *Bason* to *Apollo's* Temple (22), the Ruins whereof are still more resplendent than those of the other Edifices of the Island: this Temple, so respected among the Ancients, situated near a hundred paces from the little Port was the Work of all the Powers of *Greece*, who contributed to its Erection and Maintenance. *Plutarch* tells us it contain'd one of the seven Wonders of the World [b], which was an Altar built with Horns dispos'd with marvellous Art, without either Glue or Pegs. It is to be feared this Author exaggerates the Beauty of this Piece, as much as the *Alcyons* Nests.

The remains of *Apollo's* Statue (23), are almost at the first of these Ruins, and consist in two pieces; the Back for one, the Belly and Thighs for the other: they have left him neither Head, nor Arms, nor Legs. It was a Colossal Statue of one single Block of Marble, the Hair falling about his Shoulders in large rings. The Back is six foot broad, but there are no signs of any Ornament to be seen, nor do the oldest Inhabitants of *Mycone* remember they ever saw that Figure whole; the Trunk of it is quite naked, and is ten foot from the Haunch to the Knee. The Sculptors of those Times knew better than to place so large a Figure at an ordinary distance: in all probability it was designed for the Frontispiece of a Temple, whence it might appear no bigger than the Life; and thereby we may judge of the Height of that Edifice. We may also conjecture by the Ruins, which are above 300 paces long, that the Frontispiece of that Temple fronted

[a] Τὸ Δητῶσι. Strab. Rer. Geog. lib. 10.

[b] De Solert. Animal.

the greatest *Delos*, and that it was covered with a Dome of a great diameter.

These Ruins are at present huge pieces of broken Columns, Architraves, Bases, Chapiters, in disorderly heaps; among the rest, is a quarter of a Marble well squared out, which doubtless served as a Plinth to *Apollo's* Statue: it is fifteen foot and a half long, ten foot nine inches broad, and two foot three inches thick, with a hole in the middle, as if they had a mind to scoop it to make it the lighter. It bears this Inscription, in very fair Characters.

ΝΑΞΙΟΙ ΑΠΟΛΛΩΝΙ.

Plutarch relates in the Life of *Nicias* [a], that that illustrious *Athenian* caus'd to be set up near the Temple of *Delos* a huge Palm-Tree of Brass, which he consecrated to *Apollo*; and that the Winds afterwards threw down this Tree on a Colossal Statue rais'd by the Inhabitants of *Naxos*: it is beyond doubt, that this was the Statue of *Apollo* we are speaking of. As for the Inscription, 'tis certainly of those Times, and shews that the Stone which bears it was the Plinth of the Statue; but then we must also conclude, that this Statue was as yet upon the ground, or that the Palm-Tree which threw it down was on the top of the Temple.

On the Plinth over against the Inscription of the *Naxiots*, you read another in Characters so uncouth, that they puzzle the most ingenious Men of those Islands. *M. Spon* at first fancy'd them akin to the ancient *Tuscan* Letters; but *M. Wheeler* and he, after a thorow Examination, concluded them to be

[a] Ὁ δὲ Φοῖνιξ ἐκεῖνος ὑπὸ τῶν πνευμάτων ἀποκλασεῖς ἐπέπεσε τῶν Ναξίων ἀνδράνι τῷ μεγάλῳ καὶ ἀνέτρεψεν. *Plut. in Nicia.*

vulgar Greek, tho' they could not interpret them: the following is an exact Copy.

ΟΥΑΡΤΟΜΘΟΥΑΜΜΙΝΔΕΛΙΝΣΚΑΙΤΟΣΘΕΙΝΣ

Two of the greatest Men of this Age [a], without being told whence I had this Inscription, and without once seeing each other, without conferring together, explain'd it off hand, and jump'd so exactly in their Opinions, that it perfectly surpriz'd me. Father *Hardouin* thinks that the first four Letters intend some proper Names; and Father *Dom Bernard* doubts not but they are ancient *Ionian* Characters, answering to the following:

Το λιθο εστιν ανδρειας και το σφειλας.

Huic lapidi inest statua & scabellum, according to Father *Hardouin*: *In lapide sum (vel est) Statua & Basis*, according to Father *Bernard* [b].

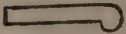
The noblest Columns were in the Front [c]; cylindrical, but almost oval, cut Plat-band before and behind, with the sides rounded and fluted; their biggest Diameter was three foot five inches, and that from one Plat-band (or Lift) to the other, two foot four inches and a half: the Plat-bands were one foot five inches broad, and the Flutings near four inches. These Columns were, in several Lays, posited one on another, and pieced together by three Keys, whereof those on the sides were square and entered into holes two inches diameter; that in the middle went into an Opening half a foot

[a] Father Bernard de Montfaucon of the Congregation of St. Maur, and Father Hardouin of the Society of Jesus.

[b] Palæog. gr. lib. 2. cap. 1.

[c] Πεδοναος.

long,

long, an inch broad, about seven inches deep, with  a sort of cylindrical Nut, as appears by the Figure annexed. Among these noble Columns, there were likewise some round and fluted, two foot two inches diameter.

This Temple was embellished with Variety of Statues, and innumerable Altars: most of those now in being are three foot within two inches diameter, and two foot two inches high; but their Ornaments have quite lost their Beauty. There is but one *Corinthian* Chapter amongst a world of Marble Studs, such as we set at a Street's-end to keep off Carriages.

The frightful Heap of Marble Ruins seems to indicate the Situation of some considerable Dome, supported by Columns of a singular Order, each Lay being fastened in its Centre with Keys of Copper, square, three inches diameter: the Lays are commonly three foot save two inches broad, two foot eight inches deep; some of these are cut in Panes, others fluted very prettily,

The Chapters of these Columns were very extraordinary; their Abacus is three foot five inches diameter, three inches deep: the Timpanum is nine inches deep, and is a sort of Quarter-round, the Boss (or Relievo) whereof lessening like a Pear, falls on a Fascia two inches deep, with three Fillets, beneath which begin the Flutings; the Plane of the Chapters which bear on the Shank of the Columns is two foot diameter.

Hard by the Ruins of the Temple, you see four huge pieces of Marble (24), so mis-shapen, nobody would take them to be Lions, had not Tradition authorized them for such. There are likewise two broken Termini, (or Bounder-Gods;) one has the Head of a Horse, the other that of an Ox: these Heads are sadly batter'd, nor do the Termini themselves seem to have been more than moderately

moderately beautiful; yet they put us in mind of the Hippodrom, or Running-place for Horses. The *Athenians* settled such kind of Exercises in this place [a]; the Inscriptions are all very much injured by Time.

We next visited the Portico of *Philip* King of *Macedon* (25), within about fifty paces of the Temple-Ruins; this Portico consists of Columns and Architraves truly magnificent, and becoming the Grandeur of a mighty Prince: we observed two sorts of Marble Pillars; the pieces of the bigger kind are twelve or thirteen foot long, half fluted and half pannell'd, five inches five lines broad, and are in the same position with those of the Frontispiece of the Temple, but they are no more than two foot diameter from one Plat-band to another; the Plat-bands are seven inches two lines broad; the Flutings of the sides are two inches and a half broad: the largest Diameter of these Columns is two foot four inches.

Among the Architraves there are three lying pretty near each other, with *Philip* of *Macedon's* Inscription: each Architrave is ten foot in length, two foot and a half in thickness, one foot eight inches deep. On one of these pieces is graved in Characters seven inches in heighth,

Φ Ι Λ Ι Π Π .

ΒΑΣΙΛΕΩΣ, on the other:

ΜΑΚΕΔΟΝΩΝ, on the third.

These Architraves have escaped breaking and carrying away, being incased into the top of the Columns with two huge holes square and deep: these Columns had been very carefully chosen, and mark'd in the

[a] Περὶ δὲ οἱ Ἀθηναῖοι τότε τὸν ἀγῶνα ἐπέστησαν καὶ ἵπποδρομίας ὁ πρῶτος ἐκ τῶν. Thucyd. lib. 3.

Quarry with an α and a β on their diameters; signifying, as I suppose, α βασιλεὺς, the King.

From this Portico, about 300 paces on the left, you see (26) on the slope of a little Hill the Remains of a beautiful Marble Theatre: the space between these two Buildings is full of nothing but Ruins of Houses built either with Brick or Stone of the Country. In all appearance, this part of the Town was the best peopled, on account of the Temple. These Heaps of Rubbish contain some Pillars of Granite; and close by the Theatre there are some of Marble fluted, which doubtless belong to some Temple.

The Opening of the Theatre faces the South-West; it was all of Marble cut different ways: there are few square pieces, most of them are slanting and with various Angles, as if they had a mind to husband them, by not diminishing them more than needs must, and so would not cut them square; some are cut diamond-fashion. The Diameter of the Theatre, including the Steps, is 250 foot, and 500 in compass: the left Angle of this Edifice was supported by a sort of Tower (27) about nineteen foot thick and thirty long. The Hill in this place falls off, whereas on the right it helps to support the Theatre. Ten or twelve paces from the Wall there was a large Edifice (28), among whose Ruins there is still a Cellar or Receptacle for Rain-water, with a *Mosaick* Pavement about the edges.

Forty paces from the Opening of the Theatre (29) even with the ground, there is a square Spot a hundred paces long, twenty three foot wide, and of a considerable depth, parting in nine separate Lodges. M. *Spon* suspects them to have been Receptacles for Water, because of a Canal which seems to have served as a Feeder to one of these Lodges: but it is more likely their use was to keep Lions and other Beasts for the publick Spectacles; the

the Canal supplying them with Water to drink. These Lodges were not arch'd over, but covered with huge pieces of Granate cut like Beams, with proper Openings to enlighten the place, and let the Beasts pass to and fro. From these Lodges to the Sea, they reckon 345 paces; so that the Theatre could not be above 380 paces from the Sea.

From the Theatre we went to an ancient Gate (33) of the City, on the Declivity of Mount *Cynthus* (32). In the way you see three Columns of Granate (30) on the same Line, besides, a great many others tumbled down: near the foot of the Mountain there are Remains of a Temple (31), as may be supposed from the nine Pillars of Marble dispos'd in a round, three standing upright, and six fallen to the ground: rumaging the Rabbit-holes, they lately discovered under these Columns most beautiful Cellars. The Pavement of the Temple was *Mosaick*.

Mount [a] *Cynthus* (32), whence *Apollo* was called *Cynthian*, is an ugly Hill, crossing almost the whole Island obliquely: this Mountain properly speaking is nothing but a Block of Granate of the ordinary sort, common in *Europe*; that is to say, a sort of greyish Marble, naturally made up of little bits of blackish Talc, glittering like Glass: I have some pieces with bits of Talc as thick as one's Thumb. There is scarce an Island in the *Archipelago*, but what abounds with this Granate [b], and the *Romans* used to fetch great quantities of it from the Island *Elba* on the Coast of *Tuscany*. M. *Felibien* says [c], the Pillars of the *Pantheon* were made thereof; but Father *Montfaucon*, who made such fine observations in *Italy*, gives us to understand,

[a] Ὀρεὶς ὁ Κύνθος, Affurgit Cyntho Monte. *Plin. Hist. Nat. lib. 4. cap. 12.*

[b] Granitus ex Æthalia.

[c] *Diar. Ital. cap. 12.*

that of the sixteen Pillars of the Portico of that Church, part is of *Egyptian* Granate, taken, *Suetonius* says, out of the Quarries of *Thebais*; and that Granate is incomparably beyond the *European*: I have seen Pillars of it at *Constantinople*, of a yellow-dun, with here and there a spot of the colour of Steel. The Emperor *Heliogabalus*, as *Lamprius* informs us, design'd to have his Statue placed on a Column of Granate, to have been carv'd like that of *Trajan*, but they could not find a piece long enough in the Quarries of *Upper Egypt*.

In *Lower Normandy* there are Quarries of ordinary Granate on the side of *Granville*; and I have been told by M. *Simon* of the Royal Academy of Sciences, who let me have some pieces in 1704, that it was daily used in that Country for Door-cases and Chimney-pieces. These Quarries must reach a great way, since M. *Gaudron* of *St. Malo* sent me several Sea-plants naturally sticking to pieces of Granate. Father *Truchet* being employed by the King to render the *Dordogne* navigable, discovered the finest Granate in the world among the Sources of that River.

The Columns, which vulgarly pass for melted Stone, are of this common Granate: those of *St. Saviour* at *Aix* in *Provence*, at *Orange* in the Market, at *Lyons* in the Abbey of *Ainay*, are of the same sort of matter; and we may assure our selves, that all Stones, of whatever kind calcine in the Fire instead of melting.

The Inhabitants of the Islands about *Delos* call Mount *Cynthus* by the name of *Castro*; and tho' it is hardly so high as Mount *Valerian* near *Paris* [a], *Strabo* makes it a very considerable Mountain. From the Ruins of the Town at an old Gate, you go up

[a] Ὑπέρκειλαι δὲ τῆς πόλεως ὄρος ὑψηλὸν ὁ Κύνθος καὶ τραχύ.
Rer. Geog. lib. 10.

a pair of Stairs cut in that Rock: this Gate (33) is a sort of Corps-de-garde, which has very much the air of the primitive Times; it is not above six paces long, five broad: the top, which a Man on tip-toe can hardly touch with his hand, is covered with pieces of Granate, flat like Planks, but very thick, nine foot long, posited in a sharp-rising manner. From this Corps-de-garde you go up to the top of a little Hill by means of a Marble Stair-case, most of whose Steps have been taken away, and carry'd to *Mycone* to make Window-cases of. On the top of the Mountain runs a small Esplanade [a], where are still to be seen the Remains of a Citadel that commanded the whole Island; the Foundations thereof are very thick, rectangular: this contain'd some stately Edifice, Temple, or Portico; you see likewise *Mosaick Pavements*, Columns, and very fine Marble Monuments.

The Town reach'd no farther than the top of Mount *Cynthus*, extending to Port *Fourni* (35); and in its compass was the Theatre, as is demonstrable from an Inscription now in St. Mark's Library at *Venice*: Father *Montfaucon* [b] has transcribed it with more Care and Correctness than *Gruterus* did [c]. It tells, that among the Regulations introduced under *Aristechmus*, in favour of the *Athenian* Inhabitants of *Delos*, they should be honour'd with a Crown of Gold when they solemniz'd *Minerva's* Festival [d], and that Proclamation thereof should be made on the Theatre situate in the City.

ΤΟ ΤΕ ΠΡΩΤΟΝ ΠΑΝΑΘΗΝΑΙΟΙΣ ΕΠΟΙΗΣΕΝ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΑΘΗΝΑΙΩΝ ΤΩΝ ΕΝ ΔΗΛΩ ΤΙΜΗΘΗΝΑΙ ΧΡΥΣΩΙ ΣΤΕΦΑΝΩ ΙΑΝΑΓΟΡΕΥΜΕΝΩΙ ΕΝ ΤΩΙ ΕΝΑΣΤΕΙ ΘΕΑΤΡΩΙ, &c.

[a] *Ακροπόλις.* [b] *Diar. Ital. c. 3.* [c] *Pag. 405.*

[d] *Panathenæa, Παναθήναια, Minervalia.*

This Town ran on from Port *Fourni* beyond the little Port (14), as far as the Calanque of *Scardana* (13), taking in *Philip* of *Macedon*'s Portico (25), the Temple of *Apollo* (22), the Portico of *Dionysius Eutyches* (20), the oval Bason (17), and the Gymnasium (15). The Sea served as a Rampart to that Quarter of the Town, and all the fine Edifices stood to open view. From *Scardana* it spread to the neighbouring Hill (10), and joined *New Athens*; afterwards it crossed the Island as far as the Coast opposite to *Mycone*, and concluded at the Isthmus of the Tongue of Land (1) at the North-East: it did not stretch far eastward, because of a very rugged Rock thereabouts; and it is somewhat strange, that the *Greeks*, who were of an enterprizing Spirit, did not level these Inequalities. The Town, in short, took up the only Plain that was in the Island: and this is the Situation *Strabo* gives it [*a*].

At the foot of Mount *Cynthus* we were shewn a small Lodge, where lived some Years ago an Ascetic [b], as the *Greeks* call 'em: his Name was *Maximus*, he was a Caloyer of *Monte-Santo*, and he returned thither to confine himself in a dismal Solitude, far from any new Object to disturb his Repose; for the *Myconians*, who go daily to *Delos* to cut Wood, to fish, or to hunt, gave him too frequent Distractions. He dwelt some time at *Stapodia*, a base Rock beyond *Mycone*; but he was fain to quit it, on account of the Scarcity of Water to drink. This humble zealous Recluse was going to *Salonica*, to preach publicly against the *Mahometan* Religion, and thereby merit Martyrdom; but his Ghostly Father dissuaded him from it, representing to him, that the *Turks* would doubtless wreak their Rage upon the other Caloyers, that were less in love with being impaled than he was.

[a] *Rer. Geog. lib. 10.*[b] *Ασκητής.*

His Lodge or Hermitage at *Delos* was not far from the Cistern (34), which was so refreshing to Messieurs *Spon* and *Wheeler*, placed on the Summit of the Mountain, over against the great *Rematiari*: this Cistern, or Receptacle of Water, seems to have belonged to some considerable House: the Arch-work of it is admirable.

After we had fetched a compass round Mount *Cynthus*, we set forward on the Road to Port *Fourni* (35), and left towards the South some other lesser Hills, diversified with those Valleys which *Euripides* [a] calls fertile: at present they are far from being so; accordingly the People leave 'em unmanured, whereas those of the Isle *Rhenia* are duly cultivated. On our way to the Port we discovered some Marble Pillars (36), which looked as if they belonged to a Temple: we saw some of Granate Stone ready formed, but never used; as also huge unwieldy Blocks of the same Stone, which were doubtless intended for considerable Works: the Granate therefore was drawn not only from Mount *Cynthus*, but likewise from the neighbouring Hills, between the West and the South.

Port *Fourni*, the Entrance whereof is between the South and South-West, looks to the South Point of the great *Rematiari*; but it is fit for nothing but small Vessels. Along the Coast, you see, in the very Water, Remnants of ancient Foundations; so that Port *Fourni*, likewise called the great Port, was at one of the Extremities of the Town: there are above sixty Pillars of Granate (37) on this Coast, most of 'em still standing; the Remnants, belike, of some Warehouses for Merchandize: the Ancients not being wont to use Wood in their Buildings, these Pillars of Stone served instead of wooden Posts, and the Architrave over 'em formed the Door-case of

[a] Δηλίας ἐν καρποφόροις γυαλίοις. Iphig.

their Shops. On the right (38) a little higher than these Pillars, you see some Columns of Granate posited in the same line, as if they had been the Ruins of some Portico.

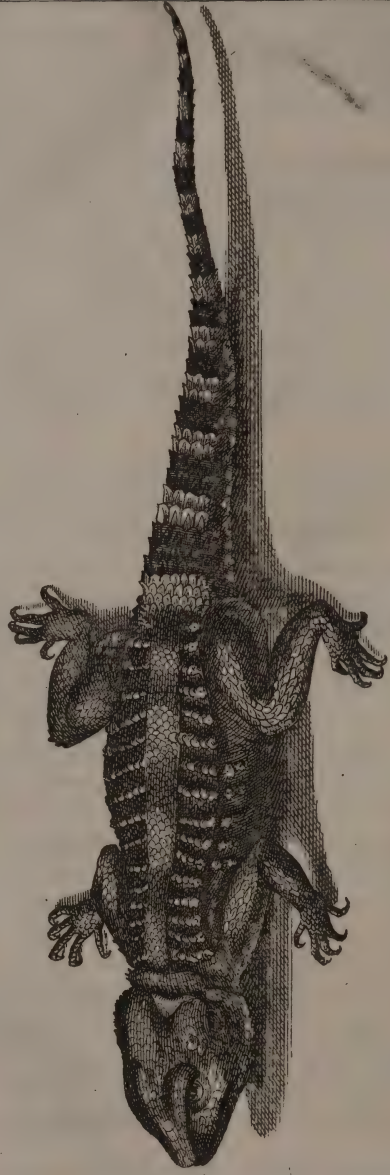
The [a] little Port (14) was likewise set round with Buildings. Wherever they dig, they find *Mosaick Pavements*, composed of small Cubes of black and white Marble, fixed in a Lay of Mortar a Foot thick. The North Wind does not in the least affect the Saicks in this Port; for it has two Elbows, one to the right, the other to the left: that on the right, towards the Point of the little *Rematiari*, has a Quicksand or Shelf made by the Drift of Sand and Gravel.

In the Beginning of the Year 1701, there was nothing to be seen all about Mount *Cyntus* but small Gutters of Water; the biggest of 'em ran from the South-East to the South, and formed a kind of Lake, which discharging itself at the Foot of the Mountain, disappeared amidst the Ruins of the Marble Temple (31). Toward the End of *January* all these Gutters were dry, and nothing but a Mire (or Pool of standing Water) remain'd: so that it is not probable that the River *Inopus*, which *Strabo* places in this Island, was in any Part hereabouts. *Pliny* more justly calls by this Name the Fountain (3), which is below the Head-land (1), where we landed. We made such diligent Perquisition in this Island the four Voyages we made thither, that we may affirm there's no running Water there.

As for the Stone employed in all these large Edifices in *Delos*, we observed none but white Marble, Granate, reddish Shards, and Bricks: we saw but one Quarry of red and white Jasper, like that of *Languedoc*. The greatest Part of the white Marble is thought to come from *Paros* and *Tenos*, where are

[a] Διμηναίος καὶ Διμήριον.

Lizard call'd Koslopedinos.



spacious Quarries towards the Coast that faces the Isle of *Andros* ; that of *Naxos* is likewise full of white Marble : as for Granate, *Delos* and *Mycone* are not without it.

'Twere needless here to recite the different Names which were formerly given to the Isle of *Delos* ; that of *Lagia* [a], for instance, does not at all besit it: there being no Hares now in this Island, but great Store of Rabbits magnificently lodged in Marble ; generally these two Sorts of Creatures destroy each other, and cannot live together. The Abundance of Quails occasioned the two *Delos's* to be named *Ortygia* ; but this Name would more properly be given to all the Islands of the *Archipelago*, since in certain Seasons of the Year all Parts of 'em are covered with those Birds. The Scholiast [a] of *Apollonius* pretends, that *Delos* was named *Ortygia* from a Sister of *Latona*, and that *Delos* was the first Name of the Island : in all probability this Name was given it by the Inhabitants of the neighbouring Islands, at the Time of the Inundation, caused by the overflowing of the *Euxine* into the *Archipelago*. This Island, which had been overwhelmed with the Waters, appeared again, and once more manifested itself, as its Name imports.

There are at present no Partridges in *Delos*, but a World of Woodcocks : we saw some Vipers and Land-Crocodiles, or beautiful Lizzards, nine or ten Inches long, exactly resembling the common Crocodiles ; their Skin, which is greyish, is beset with small pointed Risings in some Places, and as it were scaly : they are a harmless Creature, and the Children brought us a great many, which they had taken at *Mycone* in the Holes of the Walls. Field Mice are also frequent in *Delos*, where they live on nothing but young Rabbits : the best Parts of the Island be-

[a] *Λαγία*.

[b] In ver. 1129, lib. 1. Argonaut.

ing covered with the Ruins and Rubbish of Marble, are by no means fit for Culture of any Sort.

All the Masons of the adjoining Islands resort hither as to a Quarry, to make Choice of such Pieces they best like: they will break to Pieces a fine Column, to make Steps to a Stair-case, Jambs for Windows or Doors; they will carry away a Pedestal to turn into a Mortar or the like. Both *Turks*, *Greeks*, and *Latins*, come and make what Havock they please; and what is very odd, the People of *Mycone* pay but ten Crowns Land-Tax to the Grand Signior, for possessing an Island which was the Repository of the publick Treasure of *Greece*, the then richest Country of *Europe*.

The Situation of Mount *Cynthus* tempted us to make a Geographical Station on it.

The Citadel of *Tinos* stands to the North-North-West.

Mycone North-East, and Cape *Alogomandra* East-North-East.

Prasonisi between the East and East-South-East. *Stapodia* East.

The great *Delos* West.

Syra West.

Joura West-North-West.

Siphanto South-West.

Serpho between the South-West and West-South-West.

Serpho-Poula West-South-West.

Antiparos South-South-West.

Paros between the South and South-South-West.

Sikino between the South-East and East-South-East.

Naxia between the South-South-East and South-East.

Amorgos between the South-East and East-South-East.

From the lesser *Delos* we went over to the greater the 25th of *October* 1700, by the Canal which separates these two Islands, and which is not above [a] five hundred Paces broad, according as *Strabo* has determined it. This Author, *Herodotus*, and *Stephens* the Geographer, call the greater *Delos* by the Name of *Rhenia* [b]: it is eighteen Miles about, and is as it were divided into two Parts.

Polycrates, Tyrant of *Samos*, Contemporary with *Cambyfes*, made himself Master of this Island [c]; and as a Token of his consecrating it to *Delian Apollo*, he fastened a Chain to it from the Isle of *Delos*. *Datis*, General of the *Persians*, declining, out of respect, to land at *Delos* [d], went ashore at *Rhenia*; where, being informed that the Inhabitants of *Delos* were fled to *Tinos*, to avoid the Fury of his Troops, he dispelled their Fears, by protesting to them, that according to his Prince's Commands, and his own Intentions, he would never permit any ill Treatment of a Country so reverable for the Birth of *Apollo* and *Diana*: and he confirmed his good Intentions by a Present of three hundred Pound of Frankincense to burn on their Altars.

The greater *Delos* is no longer inhabited; its Mountains are none of the highest, abounding with excellent Pasturage; its Soil is proper for Corn and Wine. The Inhabitants of *Mycone*, who are diligent in the Culture of it, breed there Horses, Beeves, Sheep, and Goats: but in regard they are often visited by the Corsairs, who come thither for Quarters of Refreshment, the *Myconiot*s transport their Flocks back into their own Island. They pay the Grand Signior but twenty Crowns to the Land-Tax for the greater *Delos*.

[a] IV Stadia. [b] PHNEIA. Strab. lib. 10. PHNAIH. Herod. lib. 6. PHNH, PHNIS, PHNAIA, Steph. Rhene, Artemis, Celadussa. *Plin. Hist. Nat. lib. 12. cap. 4.* Thucyd. lib. 1. & lib. 3.

[c] Herod. lib. 6.

Over against the great *Rematiari*, at the Foot of a little Hill (1), where the Corsairs place their Centry, are the Ruins of a large Town, which run along the Sea-side to the Point of *Glaropoda* [a]: this Name seems to be of great Antiquity; for we read in *Calimachus* [b], that *Delos* had Plenty of these Sort of Birds called Cormorants or Gabians.

The large Pillars of ash coloured Marble, and some Pieces of fluted Columns scattered on the Top of this Hill, declare there had been some stately Temple: we immediately fixed our Eyes on the most remarkable Column; though broke, it is fourteen Foot long, and two Diameter: nothing is to be seen all round but Bases of Marble; there remains indeed but one single *Corinthian* Chapter. The Town faced that of *Delos*, and began below the Temple, as may be judged from the Ruins: part of this Town was designed for the Burying-place of the *Delians*; and in that Purification of *Delos*, which was made under the Archon *Euthydemus*, all the Urns of the Dead were carried thither: we shall enlarge on this Purification by and by.

Going down to the great *Rematiari*, you see nothing but Marble Tomb-stones, among Heaps of broken Columns: there is a noble one, though without Inscription, ending like a Dome, flat at Top, adorned with Foliage. The Coverture of most of the rest is like a Cradle, a little Sloping on each Side, and on which are cut in Relievo Plates of Marble fastened by small Ribs: the Ridge of these Covertures bears a Sort of a small Trough as in the Figure. We at first fancied the Use of it was to

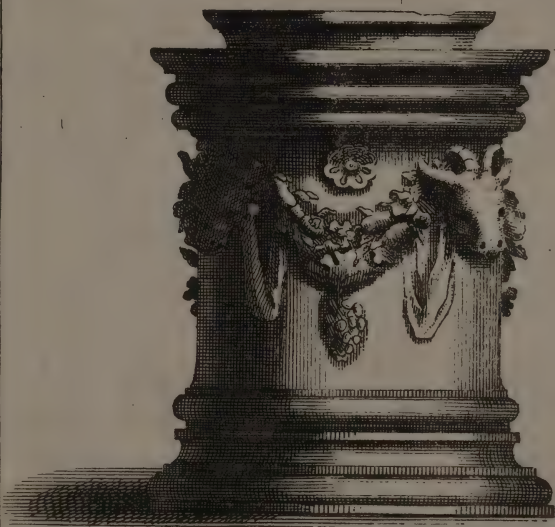
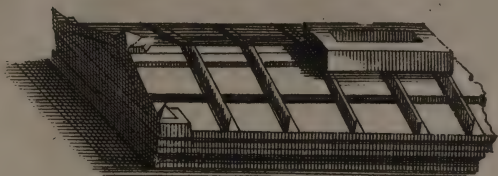
[a] Foot of a Gabian.

Γλαβος, in vulgar Greek signifies a Bird called a Gabian in Provence; it is scarce any thing but Feathers, though it looks to be as big as a Turkey-Cock in flying.

[b] Αἰθυῖνης καὶ μαῶλλον ἐπιδρομος ἥπερ ἵπποις. Callim. Hymn. in Delum, vers. 12.

preserve

An Ancient Tombstone still to be seen in y^e greater Delos.



An Altar of Bacchus in the little Delos.

preserve Water for the Birds to drink ; but there's no need of such a Precaution in a Country where it but seldom rains : it is more likely, this Trough was to receive the Libations ; for *Athenæus* [a] observes, that Libations were made on the Tomb-stones. The following Epitaph is on one of these Tomb-stones ; by the Stile it is exceeding ancient.

ΠΑΝΤΙΑ ΛΥΛΟΥ

ΤΥΝΗΧΡΗΣΤΗ ΧΑΙΡΕ.

To our great Surprize, we counted above sixscore Altars on our Way to *Glaropoda*, amidst the Ruins of Houses, which to this very Day look stately : they were not the Hospitals nor Country-Houses of the *Delians*, as we at first believed. By the vast Multitude of Marble Fragments, the Town must have been very populous, and accordingly it is called a Metropolis on the Reverse of a Medal of *Alexander Severus* [b] ; this Reverse represents a *Pallas* with a Buckler in her Right Hand, and a Spear in her Left. There is in the King's Cabinet a Medal of this Island, with the Head of *Maximus* [c] ; on the Reverse is a Goddess clad in a plain Tunick, she bears Victory in her Right Hand, and a Spear reversed in her Left. 'Tis strange, that *Strabo*, otherwise very exact, and who has not omitted the Tombs of the Island of *Rhenia*, should call it a little desert Island [d].

As for its Magnitude, it is three Times bigger than *Delos*, nor was it much inferior in Magnificence, if we may guess by its Monuments of Antiquity : most of the Altars are cylindrical, adorned with

[a] Deipn. lib. 12.

[b] ΡΗΝΙΩΝ ΜΗΤΡΟΠΟΛΙΣ. Golt. Thes.

[c] ΡΗΝΙΩΝ.

[d] Ρήνια δὲ ἔρημον νησιδίον ἐστίν, &c. Rer. Geog. lib. 10.

Festoons with Heads of Oxen or Rams ; these Altars are most commonly three Foot and a half high, and three Foot save two Inches diameter : that which I have caused to be graved, was perhaps dedicated to *Bacchus*, as is probable from the Bunch of Grapes hanging below the Festoons. There are no Statues left among these old Marble Monuments ; they were too near the Sea, and consequently too liable to be shipped off. To conclude, it is not likely this Town was built after *Strabo's* Death ; for, according to him, the little *Delos* rather run to Decay, than grew more flourishing, after *Augustus's* Reign ; and the Island *Rhenia* had nothing to support itself, but the Commerce of this little Island.

The Point of *Glaropoda*, where the Town concluded, was bounded by some magnificent Edifice, built in a round Figure, and adorned with Columns and Architraves of Marble. Port *Colonne*, situate on another Point over-against *Glaropoda*, shews likewise, that it was bordered with magnificent Buildings, which they are every Day demolishing, for some vile Use or other. We observed there a Cross of *Jerusalem*, and we were told, that the Stones were carried away to *Mycone*, where were several of these Crosses well carved.

These Crosses left us no room to doubt that this was a Fort of the Knights of *St. John*. *Cantacuzenus* reports [a], that the Emperor ordered the Building of a Fortrefs in the Isle of *Scio*, to cover it from the Insults of their Neighbours, and especially the Hospitlers of *Delos* : on which *Pontanus* observes, that at that Time the Knights of *Rhodes* were in possession of *Delos* [b], invited thither, doubtless, by the Conveniency of its Harbours. The *Mahometans* be-

[a] Καὶ μάλιστα τὴν ἐν Δήλῳ Σπολαίωτα. Hist. lib. 4.

[b] Delum tunc obtinebant genus religiosorum sub Hyginio Pontifice natum, qui Rhodii & Melitenfes appellati sunt. *Pontan. ad cap. 11. lib. 2. Hist. Cantacuz.*

gan to infest all the *Archipelago*, and the Knights found *Delos* to be of great Use to 'em against those Pirates: the Knights favoured the Designs of the *Genoese*, and supplied *Dominick Catanea* with five Gallies to go and seize *Lesbos*, as will be shewn hereafter.

Beyond *Glaropoda*, the Island is hollowed like a Half-moon, at the farther End whereof is a narrow Piece of Land which joins the two Parts, and is not above fifty Paces broad; in time the Waves may chance to carry it away, and then the great *Delos* will be divided into two Islands. The best Port of *Rhenia* is called the Mastick-Port [a], from the Abundance of Mastick-Trees that grow about it.

I am, &c.

[a] Port of Skinos.

The End of the First Volume.





